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ARCHÆOLOGICAL SURVEY OF INDIA.

SOUTH-INDIAN INSCRIPTIONS,

TAMIL AND SANSKRIT,

FROM STONE AND COPPER-PLATE EDICTS
AT MAMALLAPURAM, KANCHIPURAM, IN THE NORTH ARCOT DISTRICT,
AND OTHER PARTS OF THE MADRAS PRESIDENCY,

CHIEFLY COLLECTED IN 1886-87.

EDITED AND TRANSLATED

BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST,
ARCHÆOLOGICAL SURVEY OF SOUTHERN INDIA.

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PREFACE.

THE Tamil and Sanskrit inscriptions contained in this volume, were, for the most part, copied *in situ* by myself, after taking up the appointment of Epigraphist to the Government of Madras on the 21st November 1886. The original manuscript, which was forwarded to Dr. Burgess on the 20th September 1887, contained only the materials collected on my first tour to the Seven Pagodas (12th to 22nd December 1886) and to parts of the North Arcot District (6th January to 22nd April 1887). As Dr. Burgess considered it desirable that this manuscript should be revised and enlarged, and as a considerable number of types had to be cut before it could be printed, I was enabled to add the Sanskrit and Tamil inscriptions of the Kailāsanātha Temple at Kāñchīpuram, where I stayed from the 27th September to the 19th October 1887, a few inscriptions copied during my next two tours, and some historically important copper-plate grants. A second volume, which will contain the inscriptions of the great temple at Tanjore, is now nearly ready for the press.

The first object kept in view in the preparation of this volume, has been scrupulous accuracy in the minutest details of the transcripts. The second aim was, not merely to give a translation of each record, but to extract from it all the historical facts, to support and supplement these by a comparison of similar records, and thus to contribute some share to a future history of Southern India.

For the Tamil inscriptions I was fortunate enough to have an able and efficient helpmate in my assistant, Mr. V. Venkayya, M.A., a Tamil Brahmin, who promises to do excellent work in the field of South-Indian Epigraphy. It is still a popular opinion that a colloquial knowledge of one of the vernaculars with a slight smattering of Sanskrit is sufficient for editing successfully the records of bygone times. But this is an undertaking which, besides good linguistic attainments, requires careful training in the methods followed by the European school of classical philology; and, before all, an earnest and patient desire for truth,—the object of all science. It is to be hoped that other young native graduates will follow on Mr. Venkayya's lines and take up the neglected subject of South-Indian Epigraphy. The records are so numerous, and so many intricate historical questions have still to be solved, that there is room for a large number of independent qualified workers.

In editing the Tamil inscriptions, it was necessary to deviate somewhat from the method followed by Dr. Bühler and Mr. Fleet in their publication of Sanskrit inscriptions. The spelling of the originals is so arbitrary that, in order to correct all inaccuracies, the editor would have to give two transcripts of each inscription, an uncorrected and a corrected one. Thus, for instance, *ṇ* and *ṇ* are interchangeable with *ṇ* and *ṇ*. The letters *ṇ* and *ṇ*

ó,—a later invention of the celebrated Father Beschi,¹—are not distinguished from *ae* and *oe*. The long forms of *ī* and *ū* are rarely used. Of the use of the *யுள்ளி* or the dot over consonants, which corresponds to the Nāgarī *virāma*, there are only traces in two ancient inscriptions.² As, however, the Tamil character without the *யுள்ளி* is to the unexperienced about as unintelligible as the Semitic character without vowel marks, that sign has been everywhere added. In some cases the correct transcription was not easy to ascertain, especially in the case of *ra*, which in Tamil inscriptions represents the modern letters *ra*, *ṛ*, *ṛa* and *ra*. Consequently, *கர* may be read as *ko*, *kó*, *ker*, *kér*, *kera* and *kéra*. As an instance that even Tamilians may be puzzled by this deficiency of their ancient alphabet, it may be mentioned that in an inscription of Rājendra-Chōla-deva, Mr. S. M. Nāṭeśa Śāstrī has transcribed the word *கரளர்* by *kolā* (for *kolā*?),³ while the correct reading is *கரளர்* *Kēraḷar*; and Rājendra-Chōla-deva's surname *கரப்பாகசேரிபன்ம* has been sometimes transcribed as *Koppākésarivarman* instead of *Kō-Parakésarivarman*.⁵ A further peculiarity of Tamil inscriptions is the indiscriminate use of Grantha letters. Strictly speaking, these ought to appear exclusively in Sanskrit words. But, throughout this volume, the reader will find numerous instances of Sanskrit words, of which some letters are Grantha and others Tamil; and, *vice versâ*, Grantha letters are occasionally introduced into pure Tamil words. All these anomalies are scrupulously preserved in the transcripts. Wherever the irregular orthography might perplex the reader, or where evident mistakes are committed by the writer or engraver, the correct forms are given in the foot-notes. Superfluous letters are enclosed in round brackets () and indistinct letters in square brackets []. A small star marks letters which are supplied conjecturally [*].

The Tamil alphabet is transcribed as follows:—

அ *a*, ஆ *ā*, இ *i*, ஈ *ī*, உ *u*, ஊ *ū*, எ *e*, ஐ *ai*, ஒ *o*, ஔ *au*.
 க *k* or *g*, ங *ṅ*, ச *ś*, ஞ *ṇ*, ட *ṭ* or *ḍ*, ண *ṇ*, த *t* or *ḍ*, ந *n*, ப *p* or *b*, ம *m*.
 ய *y*, ர *r*, ல *l*, வ *v*, ற *ṛ*, ள *ḷ*, ழ *ṛ*, ள *ḷ*.

In the transliteration of Sanskrit words, the system employed in the *Indian Antiquary*, the *Epigraphia Indica*, and elsewhere, has been followed. Proper names derived from Sanskrit are given in their Sanskrit forms in the translations and introductions.⁶

The royal dynasties, to which most of the inscriptions contained in this volume belong, are the Pallavas, Eastern Chalukyas, Chōlas and Vijayanagara kings. The first few pages contain the earliest inscriptions of the Pallavas, which are found at the Seven Pagodas. These are followed by the inscriptions of the same dynasty at Kāñchīpuram. The period of some subsequent Pallava kings is settled by a copper-plate grant from Kūram (No. 151).

¹ See the *Grammaire Française-Tamoule*, Pondichéry, 1863, p. 5, note:—"Autrefois le même caractère *o* servait pour les *é* et les *o* soit brefs soit longs: ce qui se voit encore dans les anciens manuscrits. Pour les distinguer, on mit d'abord un petit trait sur ce caractère; mais on ne s'entendit pas bien sur le caractère long ou bref, quo l'on voulait désigner par-là. Enfin le P. Beschi apprit à contourner ce caractère pour les *é* et les *o* longs; et c'est la manière suivie maintenant." See also the passage quoted in Dr. Burnell's *South-Indian Palaeography*, 2nd edition, p. 45, note 4.

² See pages 113 and 147.

³ *Madras Christian College Magazine*, Vol. V, p. 41, text line 2.

⁴ See No. 67, text line 3, and No. 68, text line 7.

⁵ See page 141, note 4.

⁶ An exception was made in the case of the *tadbhava rāyan* and its plural *rāyar*. On the other hand, I have used in the introductions the well-known Sanskritised form *Chōla* instead of the original *சோழர்* *Sōḷar*. The conventional forms *Sanskrit* and *Tamil* have been adopted instead of the correct, but pedantic *Samskrit* and *Tamiṛ*.

A grant from the Sir W. Elliot Collection (No. 39) enabled me to extend the pedigree of the Eastern Chalukyan dynasty¹ and to fix with great probability the time of three Chōla kings,² whose names, together with those of some predecessors, were known from the large Leyden grant.³ The regnal years of one of these kings can now be converted into years of the Śaka era through Mr. Fleet's calculation of a lunar eclipse, which, according to an inscription at Tiruvallam, took place in the 7th year of Rājarāja.⁴ A pedigree of the first dynasty of Vijayanagara is furnished by an inscription, which is still at their former capital (No. 153).

The books, from which I have derived most help, are Böhlingk and Roth's great *Sanskrit Dictionary*, Böhlingk's abridged *Sanskrit Dictionary*, the excellent *Dictionnaire Tamoul-Français*, Pondichéry, 1855 and 1862, Burgess's and Fleet's *Indian Antiquary*, Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, and Sewell's *Lists of Antiquities in the Madras Presidency*. In conclusion, I have to thank Mr. R. Hill, the Superintendent of the Madras Government Press, for the patient care he has bestowed on the sometimes intricate proof-sheets, and for the correctness and elegance with which he has carried this volume through the press.

CAMP, ARCOT,
the 27th January 1890.

E. HULTZSCH.

¹ See page 32.

² See the introductions of Nos. 39, 40, 67 and 127, and the table on page 112.

³ Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV, pp. 204 ff.

⁴ See page 169.

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SOUTH-INDIAN INSCRIPTIONS.

PART I.

SANSKRIT INSCRIPTIONS.

I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

Nos. 1 TO 23. THE PALLAVA INSCRIPTIONS OF MÂMALLAPURAM AND ŚÂĻUVANKUPPAM.

The village of Mâmallapuram,¹ generally called "The Seven Pagodas," is situated on the sea-coast, thirty-two miles south of Madras, and ŚâĻuvankuppam two miles north of Mâmallapuram. Both places are famous for their Pallava remains, which have been often described.² Their Sanskrit inscriptions, however, have not hitherto been properly deciphered. The subjoined transcripts are prepared from mechanical copies made on the spot in December 1886.

Four different alphabets are employed in the Pallava inscriptions of Mâmallapuram and ŚâĻuvankuppam. The first, very archaic alphabet is found in the following inscriptions Nos. 1 to 16 of the so-called Dharmarâja Ratha. The bulk of the Mâmallapuram inscriptions, viz., those of the so-called Gaṇeśa Temple, Dharmarâja Maṇḍapa and Râmânuja Maṇḍapa and the inscription No. 17 of the Dharmarâja Ratha, are written in the second, an extremely florid character. The third alphabet occurs on the northern, and the fourth on the southern wall of the Atiraṇachandēśvara Temple at ŚâĻuvankuppam. Dr. Burnell assigns the first alphabet to about the fifth century, the second to about 700, the third to the eighth or ninth century and the fourth to the eleventh century A.D.³ To this I have only to add, that the second alphabet probably belongs to the sixth century, as it resembles that of Râjasimha's and Mahendravarman's inscriptions at Kâñchîpuram.

1. The first sixteen inscriptions of the Dharmarâja Ratha consist of a string of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions, where several of them recur, it follows, however, that they are *birudas* of a Pallava king Narasimha (Nos. 1 and 7). Among these *birudas*, Atyantakâma, Śrînidhi and Śrîbhara were also borne by the two kings mentioned in the later inscriptions of Mâmallapuram and ŚâĻuvankuppam. Other *birudas* reappear in the inscriptions of the Pallava king Râjasimha at Kâñchî, viz., Parâpara, Bhuvanabhâjana, Śrîmegha, and Sarvatobhadra.

¹ Thus the name is spelt in two Chola inscriptions of the Shore Temple at Mâmallapuram (Nos. 40 and 41, below) and in a ŚâĻuvankuppam inscription, which was edited by Sir Walter Elliot (see Carr's *Seven Pagodas*, pp. 124, 130).

² See Fergusson and Burgess, *Cave Temples*, pp. 105-159.

³ *South-Indian Palaeography*, 2nd edition, pp. 37, 38, 39.

2. Two of the inscriptions, which are written in the second alphabet, viz., that of the Gaṇeśa Temple and that of the Dharmarāja Maṇḍapa, are identical and consist of eleven verses. They record, that the two temples, at which they are found, were built by a king Atyantakāma and were called after him Atyantakāma-Pallaveśvara-griha. The king bore the *birudas* of Raṇajaya, Śrīnidhi and Śrībhara.

The fragmentary inscription at the Rāmānuja Maṇḍapa consists of the last verse of the two last-mentioned inscriptions. Consequently, it seems to have been a third inscription of Atyantakāma.

From the last inscription in the second alphabet (No. 17 of the *Dharmarāja-Ratha*) it appears, that Atyantakāma appropriated to himself the Dharmarāja Ratha, which had been excavated by his predecessor Narasimha, and called it Atyantakāma-Pallaveśvara-griha. He also added his own *biruda* Raṇajaya to those engraved by Narasimha.

3. From the inscription on the northern wall of the Śāluvaṅkuppam Cave, which consists of six verses, we learn, that the temple was built by a king Atiraṇachanḍa and was called after him Atiraṇachanḍeśvara. The king bore the *birudas* Atyantakāma, Raṇajaya, Śrīnidhi and Śrībhara, all but the third of which occur in the Kāñchī inscriptions.

4. The inscription on the southern wall of the Śāluvaṅkuppam Cave is a later transcript of that on the northern wall. It adds a seventh verse and the four *birudas* Anugraśīla, Kālakāla, Samaradhanamjaya and Saṁgrāmadhīra, the three first of which are also found in the Kāñchī inscriptions. Over the entrance, the name of the temple, Atiraṇachanḍa-Palla[veśvara-griha], is engraved in both alphabets.

The Rev. E. Loventhal of Vellore possesses a fair number of Pallava coins from Māmallapuram. All of them bear on the obverse a Nandi and various legends over it. One of the coins, with a star on the reverse,¹ reads श्रीभरः, another, with a fish on the reverse,² श्रीनिधिः, and a third, with a cross on the reverse,³ मानपर. It will be remembered, that Śrībhara and Śrīnidhi were *birudas* of the Pallava king Narasimha, who founded the Dharmarāja Ratha.

Nos. 1 to 17. INSCRIPTIONS ON THE DHARMARĀJA RATHA, MĀMALLAPURAM.⁴

A. First storey :—a. North.

No. 1. श्रीनरसिंहः
The illustrious Narasimha.

b. East.

No. 2. प्रिथिवीसारः श्रीभरः
Prithivīsāra (the best on earth). Śrībhara (the bearer of prosperity).

No. 3. भुवनभाजनः
Bhuvanabhājana (the possessor of the world).

c. South.

No. 4. [श्री]मिघः त्रैलोक्यवर्द्धनः विधिः
Śrīmegha (the cloud (which showers) wealth). Trailokyavardhana (the bestower of prosperity on the three worlds). Vidhi.

¹ Sir Walter Elliot's *Coins of Southern India*, Plate i, No. 34.

² *Ibid.* No. 37.

³ *Ibid.* No. 33.

⁴ *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

⁵ Road पृथिवी?

No. 5. अत्यन्तकामः अनेकोपायः¹

Atyantakāma (*he whose desires are boundless*). Anekopāya (*he (who knows) many expedients*).

B. Second storey :—a. North.

No. 6. [1] स्थिरभक्तिः मदनाभिरामः [2] विधि[:*]

Sthirabhakti (*the firmly devoted*). Madanābhirāma (*he who is lovely like Cupid*). Vidhi.

No. 7. [1] श्रीनरसिंहः भुवनभाजनः श्रीमेघः [2] अप्रतिहतशासन[:*]

The illustrious Narasimha. Bhuvanabhājana (*the possessor of the world*). Śrimegha (*the cloud (which showers) wealth*). Apratihataśāsana (*he whose commands are unopposed*).

No. 8. [1] कामललितः अमेयमायः [2] सकलकल्याणः

Kāmalalita (*he who is pleasant like Cupid*). Ameyamāya (*he whose diplomacy is immeasurable*). Sakalakalyāṇa (*the altogether prosperous*).

No. 9. [1] नयनमनोहरः वामः [2] अतिमानः

Nayanamanohara (*he who is pleasing to the eyes*). Vāma (*the handsome*). Atimāna (*the extremely proud*).

b. East.

No. 10. [1] वामः [2] पराभरः²

Vāma (*the handsome*). Parāpara (*the omnipotent*).

No. 11. [1] अनुपमः [2] नयाङ्कुर[:*]

Anupama (*the matchless*). Nayāṅkura (*the sprout of polity*).³

c. South.

No. 12. ललितः

Lalita (*the pleasant*).

No. 13. [1] नयनमनोहरः [2] सर्वतोभद्रः

Nayanamanohara (*he who is pleasing to the eyes*). Sarvatobhadra (*the altogether auspicious*).

No. 14. [1] श्रीनिधिः [2] निरुत्तरः

Śrinidhi (*the receptacle of wealth*). Niruttara (*the unsurpassed*).

No. 15. [1] विधिः [2] विभ्रान्तः

Vidhi. Vibhrānta (*the passionate*).⁴

¹ Read अनेकोपायः and compare the *biruda* उपायनिपुणः in the Kāñchī inscriptions.

² Read परापरः (see the Kāñchī inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parābhara*, *pridhivī* (No. 2) and *ubhāya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

³ Compare the *birudas*, *Bahunaya* and *Nayānusārin* in the Kāñchī inscriptions and *Taruṇānkura* in verse 7 of Nos. 18 and 19.

⁴ Compare the *birudas* *Mattapramatta* and *Mattavikāra* in the Kāñchī inscriptions.

d. West.

No. 16. [1] सत्यपराक्रमः [2] परावरः
 Satyaparâkrama (*the truly heroic*). Parâvara (*the omnipotent*).

C. Third storey. East.

No. 17. [1] श्रीअत्यन्तकामपल्लवैश्वरगृह[म*] ॥ [2] रणजयः
 The temple of the holy Atyantakâma-Pallaveśvara. Raṇajaya (*the conqueror in battle*).

No. 18. INSCRIPTION AT THE GAṆEŚA TEMPLE, MĀMALLAPURAM.¹

TEXT.

- [1.] सम्भवस्थितिसंहारकारणं वीतकारणः [1*]
 भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]
- [2.] अमायश्चित्रमायोसावगुणो गुणभाजनः [1*]
 स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ २*]
- [3.] यस्याङ्गुष्ठभराक्रान्तः कैलासः सदशाननः [1*]
 पातालमगमन्मूर्द्ध्ना श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]
- [4.] भक्तिप्रह्वेण मनसा भवम्भूषणलीलया [1*]
 दोष्णा च यो भुवो भारजीयात्स श्रीभरश्चिरम् ॥ ४*]
- [5.] अत्यन्तकामो नृपतिर्निर्जितारातिमण्डलः [1*]
 ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ ५*]
- [6.] ज्ञः स्थाणुर्निष्कलः सोमः पावकाद्वा^२ वियद्वपुः [1*]
 भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- [7.] राजराजो न विरसश्चक्रभृन्न जनार्दनः [1*]
 तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ [७*]
- [8.] श्रीमतोत्यन्तकामस्य द्विषद्वर्षापहारिणः [1*]
 श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ [८*]
- [9.] अभिपेकजलापूर्णो चित्ररत्नाम्बुजाकरे [1*]
 आस्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*]
- [10.] तेनेदङ्गारितन्तुङ्गन्धूर्जटेर्मन्दिरगृहम् [1*]
 प्रजानामिष्टसिद्धचर्तृ^३ शङ्करीभूतिमिच्छता ॥ [१०*]
- [11.] धिक्तेपान्धिक्तेपाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेपाम् [1*]
 धेपान्न वसति हृदये कुपथगतिविमो-
- [12.] क्षको रुद्रः ॥ [११*] अत्यन्तकामपल्लवैश्वरगृह[म*] ॥*

¹ Madras Survey Map, No. 24. Carr's Seven Pagodas, Plate xiv, pp. 57, 221, 224. Burnell, South-Indian Palaeography, 2nd edition, p. 38, note 4.

² Read पावकात्मा.

TRANSLATION.

(Verse 1.) May (*Śiva*) the destroyer of Love, who is the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires¹ of men !

(2.) May he (*Śiva*) be victorious, who is without illusion and possessed of manifold illusion, who is without qualities and endowed with qualities, who is existing by himself and is without superior, who is without lord and the highest lord !

(3.) Śrīnidhi² bears on his head the unborn (*Śiva*),³ by the weight of whose great toe Kailāsa together with the ten-faced (*Rāvaṇa*) sank down into Pātāla.

(4.) May Śrībhara⁴ be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm⁵ like a coquettish embellishment !

(5.) King Atyantakāma, who has subdued the territories of his foes, is famed (*by the name of*) Raṇajaya;⁶ —he caused to be made this house of Śambhu (*Śiva*).

(6.) May he be victorious, who is both sentient and motionless (*Sthānu*),⁷ who is both undivided and the moon,⁸ who is both fire and air, who is both terrible (*Bhīma*) and kind (*Śiva*), who is both the cause of prosperity (*Śaṃkara*) and the destroyer of Love !

(7.) May Taruṇāṅkura⁹ be victorious, who is a king of kings, but is not ugly (*like Kuvera*), who is an emperor, but does not distress people (while Vishṇu is both Chakrabhrit and Janārdana), who is the lord of protectors, but healthy (while the moon is the lord of stars, but is subject to eclipses) !

(8 and 9.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṃkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma,¹⁰ who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid,¹¹ and who assiduously worships Hara (*Śiva*).

(10.) He, desiring to attain the glory of Śaṃkara (*Śiva*), caused to be made this lofty dwelling of Dhūrjaṭi (*Śiva*), in order to procure the fulfilment of their desires to his subjects.

¹ By the expression *atyantakāma*, the panegyrist also alludes to the name of the king.

² This *birūda* of Atyantakāma occurs also in verse 8. The same was a *birūda* of his predecessor Narasiṃha; see No. 14.

³ I.e., he is a devotee of Śiva.

⁴ This *birūda* was also borne by Narasiṃha (No. 2), by Atiraṇachanḍa (Nos. 21 and 22, verse 4) and by Rājasimha of Kāñchi.

⁵ Here and in No. 19, the correct reading would be दौष्ण्या च यो भुवं धत्ते, which is found in verse 4 of Nos. 21 and 22.

⁶ The same *birūda* of Atyantakāma occurs in No. 17. It was also borne by Atiraṇachanḍa (Nos. 21 and 22, verse 6) and by Rājasimha of Kāñchi.

⁷ While the trunk of a tree (*sthānu*) is unsentient.

⁸ Who is divided into sixteen *kalās*.

⁹ *Taruṇāṅkura*, "the young sprout," seems to have been a *birūda* of Atyantakāma. The word *āṅkura* is a synonym of *pallava*, "sprout," from which the Pallavas used to derive their name (see the 8th verse of No. 32, below).

¹⁰ "Śiva abides on the head of Atyantakāma" means the same as "he bears Śiva on his head" (verse 3), viz., "he is a devotee of Śiva."

¹¹ With the *birūda* Kāmarāga, which was also borne by his successor Atiraṇachanḍa (see Nos. 21 and 22, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8) and Kāmavilāsa in the Kāñchi inscriptions. The appellation Kāmarājapallaveśvara, which Colonel Branfill attributes to the so-called Gaṇeśa Temple, rests on an erroneous reading in Dr. Burnell's transcript, viz., Kāmarāja for Kāmarāga.

SANSKRIT INSCRIPTIONS.

(11.) Six times cursed be those, in whose hearts does not dwell Rudra (*Śiva*), the deliverer from the walking on the evil path !

The temple of Atyantakâma-Pallaveśvara.

No. 19. INSCRIPTION AT THE DHARMARÂJA MAṆḌAPA, MÂMALLAPURAM.¹

This inscription is a duplicate of No. 18.

- [1.] [सम्भवस्थितिसंहारकारणं वीतकारणः ।] भूयादत्यन्तकामाय जगतां
- [2.] काममर्दनः ॥ [१*] अमायश्चित्रमायोत्तावगुणो गुणभाजनः [१*] स्वस्थो
- [3.] निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्तद-
- [4.] शाननः [१*] पातालमगमन्मूर्द्धा श्रीनिधिस्तस्मिन्नर्त्यजम् ॥ [३*] भक्तिप्रहेण मनसा भवं भू-
- [5.] षणलीलया [१*] दोष्णा च यो भुवो भारं जीयात्स श्रीभरश्चिरम् ॥ [४*] अत्यन्त-
- [6.] कामो नृपतिर्निजितारातिमण्डलः [१*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
- [7.] कारितम् ॥ [५*] ज्ञः स्थाणुर्निष्कलः सोमः पावकात्मा विषद्वपुः [१*] भीमः शिवो विजय-
- [8.] तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसश्चक्रभृन्न जनार्दनः [१*] तारकाधिपतिः स्वस्थो
- [9.] जयतात्तरुणाङ्कुरः ॥ [७*] श्रीमतोत्यन्तकामस्य द्विषद्वर्षाहारिणः [१*] श्रीनिधेः का-
- [10.] मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [१*] आ-
- [11.] स्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गन्धूर्जटेर्मन्दिर-
- [12.] गृहं [१*] प्रजानामिष्टसिद्धयर्थं शाङ्करीं भूतिमिच्छता ॥ [१०*] ओं ॥ अत्यन्तकामपङ्कजेश्वरगृहम् ॥
- [13.] धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [१*] येषान्न वसति
- [14.] हृदये कुपथगतिविमोक्षको रुद्रः ॥ [११*]

No. 20. FRAGMENT OF AN INSCRIPTION AT THE RÂMÂNUJA MAṆḌAPA, MÂMALLAPURAM.²

This fragment consists of the last verse of Nos. 18 and 19.

- [1.] धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-
- [2.] षां [१*] येषान्न वसति हृदये कुपथगति-
- [3.] विमोक्षको रुद्रः ॥

Nos. 21 TO 23. INSCRIPTIONS AT THE ATIRÂNACHANDEŚVARA TEMPLE, ŚÂLUVAN̄KUPPAM.³

No. 21. On the Southern Wall.

TEXT.

- [1.] श्रीमतोत्यन्तकामस्य द्विषद्व-
- [2.] र्षाहारिणः [१*] श्रीनिधेः काम-
- [3.] रागस्य हराराधनसङ्गिनः ॥ [१*]
- [4.] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [१*]
- [5.] आस्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [२*]

¹ Madras Survey Map, No. 44. Branfill in the Madras Journal of Literature and Science for 1880, p. 135.

² Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.

³ Madras Survey Map, No. 58. Carr's Seven Pagodas, Plate xv, pp. 59, 120, 222. Nos. 2 and 3. of Plate xv are two independent eye-copies of the same inscription, viz., of that on the northern wall.

- [6.] तेनेदं कारितं शम्भोर्भवनं भूतये भुवः [1*] कै-
 [7.] लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रहे-
 [8.] ण मनसा भवं भूषणलीलया [1*] दोष्णा च यो भुवन्धत्ते
 [9.] जीयात्स श्रीभरश्चिरम् ॥ [४*] अतिरणचण्डः पतिरवनिभु-
 [10.] जामतिरणचण्डेश्वरमिदमकरोत् [1*] इह गिरितन-
 [11.] यागुहगणसहितो नियतरुतरतिर्भवतु पशुप-
 [12.] तिः ॥ [५*] गुर्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्वहं भारमुर्व्या
 [13.] निस्तमान्यथ दानं सममति[र]णचण्डाख्यया यो [विभक्तिं ।]
 [14.] स्थाने निर्मापितेस्मिन्विदि[तरण]जयख्यातिना तेन [भ]र्त्ता भूताना-
 [15.] मष्टमूर्त्तिश्चिरमतिरणचण्डेश्वरे यातु निष्ठाम् [॥ ६*] अ[नुग्र]शीलः [॥*]
 [16.] यदि न विधाता भरतो यदि न हरिर्नरिदो न वा स्कन्दः [1*] बोद्धुं क इव
 [17.] समर्थस्संगीतं कालकालस्य ॥ [७*] ओं ॥ समरधनञ्जयः संग्रामधीरः ॥ ओं ॥

TRANSLATION.

(Verses 1 and 2.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma, who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid, and who assiduously worships Hara (Śiva).¹

(3.) For the welfare of the earth, he, who stands at the head of the lords of the earth, caused to be made this house of Śambhu (Śiva), which resembles Kailāsa and Mandara.

(4.) May Śrībhara be victorious for a long time, who bears Bhava (Śiva) in his mind which is filled with devotion, and bears the earth on his arm like a coquettish embellishment!²

(5.) Atiraṇachanda,³ the lord of the rulers of the earth, made this (temple called) Atiraṇachandeśvara. May Paśupati (Śiva), attended by the mountain-daughter (Pārvatī) and the troop of Guhas, always take delight (in residing) here!

(6.) May the eight-formed lord of beings (Śiva) for a long time take up his abode in this temple (called) Atiraṇachandeśvara, which was caused to be built by him, who, together with the name of Atiraṇachanda, bears deep devotion to Īśāna (Śiva), abundant prosperity, the heavy burden of the earth and unequalled liberality, and who is famed by the name of Raṇajaya!

Anugraśīla (the gentle-minded).⁴

(7.) Who will be able to understand the music of Kālakāla,⁵ if it were not Vidhātri (Brahman), Bharata, Hari, Nārada, or Skanda?⁶

¹ Verses 1 and 2 are identical with verses 8 and 9 of Nos. 18 and 19.

² Identical with verse 4 of Nos. 18 and 19.

³ This name of the king, who built the temple, was also a *biruda* of Rājasimha of Kāñchi.

⁴ This was also a *biruda* of Rājasimha of Kāñchi.

⁵ The same *biruda* occurs in the Kāñchi inscriptions.

⁶ Compare the Kāñchi inscriptions, where Rājasimha's skill as a musician is alluded to by the *birudas* Ātodyatumburu, Vādyavidyādhara and Vinānārada.

Samaradhanamjaya (*the conqueror of wealth in battle*).¹ Saṃgrāmadhīra (*the firm in war*).²

No. 22. On the Northern Wall.

This inscription consists of the first six verses of No. 21.

- [1.] श्रीमतोत्यन्तकामस्य
- [2.] द्विषद्वर्षापहारिणः [1*] श्रीनि-
- [3.] धेः कामरागस्य हराराधनसंगि-
- [4.] नः ॥ [१*] अभिषेकजलापूर्णे चित्ररत्ना-
- [5.] बुजाकरे [1*] आस्ते विशाले सुमुखः शिरस्तर-
- [6.] सि शंकरः ॥ [२*] तेनेदं कारितं शम्भोर्भव-
- [7.] नं भूतये भुवः [1*] कैलासमन्दरनिभं भूभृतां
- [8.] मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रह्वेण मनसा भव^३ भूषण-
- [9.] लीलया [1*] दोष्णा च यो भुवन्धत्ते जीयात्स श्रीभरश्चि-
- [10.] रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
- [11.] णचण्डेश्वरमिदमकरोत् [1*] इह गिरितनयागु-
- [12.] हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५*]
- [13.] गुर्व्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या निस्ता-
- [14.] मान्यश्च दानं सममतिरणचण्डा[ख्य]या यो [वि]भक्तिं [1*] स्थाने
- [15.] निष्मृपितेस्मिन्विदितरणजय[ख्यातिना] तेन भर्त्ता भूताना-
- [16.] मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] ॥ स्वस्ति ॥ ॥

No. 23. Over the entrance.

- [1.] अतिरणचण्डपल्ल[वेश्वरगृह]⁴
- [2.] अतिरणचण्डपल्ल[वेश्वरगृह]⁵

(The temple of) Atiraṇachanda-Palla [veśvara].

Nos. 24 to 30. THE PALLAVA INSCRIPTIONS ON THE KAILÂSANÂTHA TEMPLE AT KÂŇCHĪPURAM.

On a visit to Kâñchīpuram in the year 1883, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailâsanâthasvâmin at Kâñchīpuram (Conjeeveram) was not only built in the Pallava style of sixth century architecture, but contained a number of inscriptions in the Pallava character and Sanskrit language besides others in the Tamil alphabet and language. In 1884-85, Mr. S. M. Nāṭeśa Śāstrī prepared fac-similes of most of the Pallava inscriptions, from which I made transcripts and translations. In September and October 1887, I went to the spot myself, in order to compare these transcripts with the originals and to take fac-similes of those inscriptions, which were not found

¹ The same was a *biruda* of Rājāsīnha of Kâñchi.

² Compare the synonymous *birudas* Âhavadhīra and Rāpadhīra in the Kâñchi inscriptions.

³ Read भव.

⁴ In the same alphabet as No. 21.

⁵ In the same alphabet as No. 22.

among those made by Mr. Natesa. Through the good offices of E. C. Johnson, Esq., the Collector of Chingleput, I was enabled to secure reliable copies of all the Sanskrit and Tamil inscriptions of the temple.

Just as at Mâmallapuram and Śâluvaṅkuppam, we find several different alphabets employed in the Pallava inscriptions of the Kailâsanâtha Temple. The most archaic alphabet, which resembles that of the inscriptions of Atyantakâma at Mâmallapuram, occurs in the subjoined inscriptions Nos. 24, 27, 28, 29 and 30. Of these, the inscription No. 24 runs round the outside of the central shrine and is in excellent preservation, as it is engraved on granite slabs. It consists of twelve Sanskrit verses. The whole of the first verse and the beginning of the second are covered by the floor of the temple itself and by the wall of a modern *mandapa*, which has been erected between the central shrine and another *mandapa* in front of it. By the temporary removal of some slabs, my assistant succeeded in preparing fac-similes of the greater part of the first verse and of a few additional letters at the beginning of the second verse. The inscription opens with a benediction addressed to Gaṅgâ and with the following mythical pedigree of Pallava, the ἦρως ἐπώνυμος of the Pallava dynasty:—

[Brahman.]
|
Âṅgiras.
|
Bṛihaspati.
|
Śaṃyu.
|
Bharadvâja.
|
Droṇa.
|
Aśvatthâman.

Pallava, the founder of the race of the Pallavas.

Then the inscription continues: “In the race of these (*the Pallavas*) there was born the supreme lord Ugradanḍa, the destroyer of the city of Raṇarasika.” His son was Râjasimha, who bore the *biruḍas* Atyantakâma, Śribhara and Raṇajaya. He built the Śiva temple, round which the inscription is engraved, and called it after his own name Râjasimha-Pallaveśvara or Râjasimheśvara.¹

The inscription No. 27 runs round the smaller shrine, which stands in front of the Râjasimheśvara or Kailâsanâtha shrine, and which is now-a-days styled Nâradeśvara. It consists of four Sanskrit verses, the first and last of which are only incompletely preserved. The first three verses tell in different wording the same fact, viz., that Mahendra, the son of Râjasimha and grandson of Lokâditya, built a temple of Śiva, which he called Mahendreśvara after his own name, near the temple of Râjasimheśvara. Another form of the name of the temple, Mahendravarmeśvara, which is engraved three times on the building, shows that Mahendra's full name was Mahendravarman. Of Lokâditya, who is identical with the Ugradanḍa of the inscription No. 24, the present inscription says, that “his valour dried up the army of Raṇarasika, just as the heat of the sun does the mud.”

¹ These two names reappear in the Chôla inscriptions (Nos. 41 and 146, below). A third form of the name of the temple, which occurs in three later inscriptions (Nos. 86, 87 and 150, below), viz., Râjasimhavar-meśvara, suggests that Râjasimha's full name was Râjasimhavarman.

Other inscriptions in archaic characters are found in some of the niches to the right of the front entrance into the temple compound, which are now connected by brick walls, but were originally intended for detached small shrines. According to the inscription No. 28, the first niche was called "the Temple of Nityavinīteśvara."

Of No. 29, on the third niche, a complete fac-simile was obtained by temporarily removing two modern brick walls. It consists of three Sanskrit verses and records, that this small shrine of Śiva was founded by Raṅgapatākā, the wife of king Narasimhavishṇu or Kālakāla.

No. 30, on the fifth niche, is an incomplete inscription in Sanskrit verse of some other female, whose name is unfortunately lost.

The rest of the Pallava inscriptions of the Kailāsanātha Temple run round the inside of the enclosure of the Rājasiṃheśvara shrine and contain an enumeration of several hundred *birudas* of king Rājasiṃha. They are arranged in four tiers, the first of which consists of granite and is therefore well preserved. The other three tiers are on sand-stone; hence the second is almost entirely spoiled by the dripping of water and by whitewashing with chunnam; of the third a little more is left; and the fourth is in tolerable preservation. From the existing fragments of the second and third tiers, it appears that they were word for word identical with the well-preserved first tier. Further, we can prove in a few cases, that the first tier is a later copy of the third. Thus, in niches 29 and 52, the first tier has the unintelligible words श्रीआशाविजयिः and श्रीवलप्रमः, for which the third tier supplies the correct readings श्रीआशाविजयिः (for °यी) and श्रीवलप्रमथनः. In accordance with this result, the third tier is written in the same archaic alphabet, as the inscription round the Rājasiṃheśvara Temple, and evidently belongs to the time of Rājasiṃha, the founder of the temple, himself. Thus the first and second tiers must be considered as later copies of the original inscription in the third tier, which were executed by some descendants of Rājasiṃha. As the alphabets of the first and second tiers resemble those of the northern and southern walls, respectively, of the Śāluvaṅkuppam Cave, it further follows that Atiraṇachanda, who engraved the inscription on the northern wall of the Śāluvaṅkuppam Cave, must be later than Atyantakāma, the alphabet of whose inscriptions at Māmallapuram resembles that of Rājasiṃha's at Kāñchipuram. The inscription on the southern wall of the Śāluvaṅkuppam Cave is a later transcript of that on the northern wall, and in the same way the second tier is still more modern than the first tier. As only fragments of the second and third tiers are now forthcoming, I have transcribed only the first tier and noticed the various readings of the second and third tiers in the foot-notes. While the inscriptions of the first, second and third tiers run round the whole of the inner enclosure of the temple, the inscriptions of the fourth tier extend only as far as the 20th niche. The fourth tier repeats some of the *birudas* contained in the first three tiers and adds a few of its own. It is written in a peculiar ornamental alphabet, which is based on an alphabet of the same type, as that of the first tier. As the *biruda* श्रीकालकोपः, which occurs in the third tier (niche 19), but is left out in the first, is found in the fourth tier (niche 11), it follows that the engraver of the fourth tier copied from the third and not from the first tier; perhaps the first and fourth tiers were contemporaneous.

It remains to add a few words on the probable times of the founders of the Kailāsanātha Temple. In an article, which appeared first in the *Madras Mail* (3rd September 1887) and was reprinted in the *Indian Antiquary* (Vol. XVII, p. 30), I identified:—
1. Raṇarasika, the enemy of Ugradanda or Lokāditya, with the Chalukya Raṇarāga;

2. Râjasimha, who is called Narasimhapotavarman in a Chalukya inscription,¹ with Narasimhavarman I. of Mr. Foulkes' grant of Nandivarman;² 3. Mahendravarman with Mahendravarman II. of the same grant; 4. Nandipotavarman, who was defeated by the Chalukya Vikramāditya II., with Nandivarman himself; and 5. Pulakeśin, who, according to the unpublished Kûram grant, was conquered by Narasimhavarman I., with the Chalukya Pulikeśin I. As, however, both in the Kûram grant and in Mr. Foulkes' grant of Nandivarman, Narasimhavarman I. is said to have destroyed Vâtâpi, while Pulikeśin I. "first made Vâtâpi the capital of the Chalukyas in Western India, wresting it from the Pallavas who then held it,"³ —I now consider it more probable, that Pulakeśin, the enemy of Narasimhavarman I., has to be identified with the Chalukya Pulikeśin II. On inspecting the original of the Kûram grant, of which I formerly had nothing but an impression, but which has now become the property of Government, I discovered a further confirmation of this view. The grant says, that Parameśvaravarman (I.) put to flight Vikramāditya, *i.e.*, Vikramāditya I., the son of Pulikeśin II. Secondly, it is not unlikely, that Narasimhavishṇu, whose wife built the third niche to the right in front of the Kailâsanâtha Temple, is another name of Râjasimha, the founder of the central shrine. Under this supposition, I would now identify Râjasimha (*alias* Narasimhapotavarman and Narasimhavishṇu) with Simhavishṇu, and his son Mahendravarman with Mahendravarman I. of Mr. Foulkes' grant. The subjoined table shows the synchronisms between the Chalukyas and Pallavas.

Pedigree of the Chalukyas.	Pedigree of the Pallavas.		
	Mr. Foulkes' grant of Nandivarman.	Kûram grant.	Kailâsanâtha inscriptions.
Raṇarâga.			Ugradanḍa or Lokāditya, destroyer of the army and town of Raṇarasika.
Pulikeśin I.	Simhavishṇu.		Râjasimha or Narasimhavishṇu (<i>alias</i> Narasimhapotavarman), married to Raṅgapatâkâ.
Kirtiyarman I. (until Śaka 489.)	Mahendravarman I.		Mahendravarman.
Pulikeśin II. (Śaka 532 and 556.)	Narasimhavarman I., destroyer of Vâtâpi.	Narasimhavarman, conqueror of Pulakeśin and destroyer of Vâtâpi.	
	Mahendravarman II.	Mahendravarman.	
Vikramāditya I. (Śaka 592 (?) to 602 (?))	Parameśvaravarman I.	Parameśvaravarman defeated Vikramāditya.	
Vinayāditya (Śaka 603 (?) to 618).	Narasimhavarman II.		
Vijayāditya (Śaka 618 to 655).	Parameśvaravarman II.		
Vikramāditya II. (Śaka 655 to 669) defeated Nandipotavarman.	Nandivarman.		

¹ *Indian Antiquary*, Vol. VIII, p. 23.² *Ibid.* p. 273.³ Mr. Fleet's *Kanarese Dynasties*, p. 20.

If new discoveries should prove the above arrangement to be correct, the date of the foundation of the Râjasimheśvara and Mahendravarmaśvara Temples would fall some time before 567 A.D., the date of the end of the first Kirtivarman's reign, say about 550 A.D. This would also be the time of Atyantakâma's inscriptions at Mâmallapuram. Atiranaehanda's inscriptions at Śâlūvaṅkuppam belong to a later, and Narasimha's on the Dharmarâja Ratha at Mâmallapuram to an earlier period.

No. 24. ROUND THE OUTSIDE OF THE SHRINE OF RÂJASIMHEŚVARA.

TEXT.

* * * * * त्वञ्जटाभि-

त्रीलत्वं कण्ठधाम्ना फणमणिकिरणैः शोणिमानन्दधाना [1*]

निर्य्यान्ती स्थाणुरत्नात्रिभुवन^१सरसीपूरणी वः पुनीता-

न्नानावर्णा^२वर्णा^३स्तमसकलहरिन्मण्ड * * * * * [॥ १*]

* * * * * [स]त्तदनु मुनिरसावङ्गिरास्तन्मनोज-

स्तत्सूनुशक्रमन्वी गुरुरमृतभुजान्तस्य शयु^४स्तनूजः [1*]

तस्मादुग्रप्रभावात्रीभुवन^५महिताल्लब्धजन्मा मुनीन्द्रः

स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भरद्वाजनामा ॥ [२*]

तस्माद्रोणस्त^६ रामाद्गुरुरतिमहितः पाण्डवानां कुरूणा-

मश्वत्थामा ततोभूत्पथुरवनिभृता^७ स्थैर्यमानापहारी [1*]

तत्सूनुः पल्लवाख्यः सकलवत्सुमतीभोगिनां पार्थिवानां

शूराणामादिभूतो मनुरिव जयिनामन्ववायस्य कर्त्ता ॥ [३*]

ब्रह्मण्य[1]नामुदीर्णप्रवलकलिमदध्वंसिनां सत्यवाचां

गम्भीराणान्निवर्गस्थितिचतुरधियां वृद्ध^८सेवापराणां [1*]

कामाद्यन्तश्चरारिप्रसभविजयिनां हेतिविद्यावर[1]णा-

न्धरिणामूर्जितानान्नयविनयवताम्पल्लवानानृपाणाम् ॥ [४*]

तेषां वंशे प्रसूताद्रणरसिकपुरोर्मर्द्दनादग्रदण्डा-

त्सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा [1*]

शक्तिः^९क्षुण्णारिवर्गो विदितवहुनयशैवसिद्धान्तमार्गो

श्रीमानत्यन्तकामः^{१०} क्षतसकलमलो धूर्द्धरः पल्लवानाम् ॥ [५*]

कलाचतुरयोपितां रहसि रज्जने मन्मथस्त्रयीपथनिषे[विणां स]ततपालने वासवः [1*]

मुनिद्विजसुरद्विषां हृदयदारणे माधवः स च द्रविणसंपदा सुजनतोषणे वित्तदः ॥ [६*]

दुष्यन्तप्रमुखैः श्रुता^{११}भ्वरगता वाणी शरीरं विना

क्षमानाथैः सुरदृश्वभिर्यदि कृते कण्वादिभिः स्त्रीकृतैः [1*]

तन्नाश्रय्यमिदं पुनः कलियुगे दूरीभवत्सद्गुणे

सोश्रोषीदिति तां गिरम्महदहो विस्मापनं श्रीभरः ॥ [७*]

^१ Read 'रत्नात्रिभुवन'.

^२ Read 'शयु'.

^३ Read 'प्रभावास्त्रिभुवन'.

^४ Read 'तस्माद्रोणः स'.

^५ Read 'मृता'.

^६ Read 'वृद्ध'.

^७ Read 'पुरोर्मर्द्दनादुग्र'.

^८ Read 'श्रुता'.

^९ Read 'सोश्रोषी'.

येनेमे नयविक्रमात्तकमलासंपत्तिदम्पोद्धिता
 भ्रूभंगक्षणमात्रधूतधिषणा नम्रीकृता[: *] पार्थिवा[: 1 *]
 जातोसो¹ पुरुषोत्तमो रणजयस्त्रातुञ्जानाम्जतः
 पापाब्धेः कलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ॥ [८ *]
 नयोजितपराक्रमाजितमनेन सर्व्वज्जगत्पेण² हतकण्टकं प्रणतराजकं भुजता [1 *]
 यशःसदृशमान्मनो³ भवनमेतदुत्थापितं हरस्य हरहासरूपमतिमानमत्यत्भुतम्⁴ ॥ [९ *]
 श्रीराजसिंहपल्लवेष्वरे नागेन्द्रभोगभीमभूषणः [1 *]
 देवासुरेन्द्रवृन्दवन्दित स्थाने स्थितोस्तु शंकरश्चिरम् ॥ [१० *]
 अस्मिन्नुत्तशत्रुद्विरदधनघटाराजसिंहेन राज्ञा
 राज्ञामा[ज्ञावि]धे[यी]कृतसकलदिशा निर्मिते धर्मिभाजा⁵ [1 *]
 शैले कैलासलीलामपहरति गृहे राजसिंहेश्वराख्यां
 विभ्रत्यभ्रंलिहाग्रे विरचयतु सदा सन्निधानं वृषाङ्कः ॥ [११ *]
 राजसिंहो रणजय[: *] श्रीभरश्चित्रकार्मुकः [1 *]
 एकवीरश्चिरं पातु [शि]वचूडामणिर्महीम् ॥ [१२ *]

TRANSLATION.

(Verse 1.) May (*Gaṅgā*) purify you!—she who springs from the jewel (*on the head*) of Sthānu (*Śiva*), appearing black by the splendour of (*his*) neck and red by the rays of the gems on the hoods (*of his snakes*), who fills the lake of the three worlds

(2.) After him (*there was*) that sage Aṅgiras, who was born from his (*viz.*, *Brahman's*) mind. His son was (*Bṛihaspati*) the minister of Śakra (*Indra*) and preceptor of the gods. His son was Śaṁyu. From him, who possessed terrible power and was honoured in the three worlds, there took birth that illustrious chief of sages, Bharadvāja by name, who became the source of the race of the Pallavas.

(3.) From this lovely one came Droṇa, the highly honoured preceptor of the Pāṇḍavas (*and*) Kurus; from him the great Aśvatthāman, who deprived princes of their constancy and pride. Just as the first-born Manu, his son, Pallava by name, became the founder of a race of brave and victorious kings, who enjoyed the whole earth:—

(4.) Of the Pallava princes, who were pious, who destroyed the excessively great pride of the *Kali* (*age*), who spoke the truth, who were profound, whose minds knew how to practise the *trivarga*, who assiduously honoured the aged, who forcibly subdued lust and the other internal foes, who excelled in the knowledge of weapons, who were firm, mighty and endowed with polity and modesty.

(5.) Just as Guha (*also called* Subrahmanya or Kumāra) took birth from the supreme lord (*Śiva*), the destroyer of the warlike (*demon*) Pura, thus from the supreme lord Ugradāṇḍa,⁷ who was born in the race of these (*viz.*, *the Pallavas*), the destroyer of the city of Raṇarasika, there took birth a very pious prince (*subrahmanyaḥ kumāraḥ*), the illustrious Atyantakāma,⁸ the chief of the Pallavas, who crushed the multitude of his foes by

¹ Read जातोसौ.² Read °नृपेण.³ Read °मात्मनो.⁴ Read °त्यद्भुतम्.⁵ Read अस्मिन्नुत्तशत्रु°.⁶ Read धर्मभाजा.⁷ This was also a *biruda* of Rājasiṁha himself; see No. 25, 30th niche.⁸ The same *biruda* of Rājasiṁha occurs in No. 25, 1st niche.

his power (*or spear*), whose great statesmanship was well-known¹ and who had got rid of all impurity (*by walking*) on the path of the Śaiya doctrine.

(6.) Like Manmatha (*Kāma*), he charmed refined women in secret; like Vāsava (*Indra*), he constantly protected those, who frequented the path of the three *Vedas*; like Mādhava (*Vishnu*), he tore the hearts of the enemies of sages, twice-born and gods; and like Vittada (*Kuvera*), he gratified good people with abundant wealth.

(7.) If in the *Kṛita* (*age*) kings like Dushyanta, who saw the gods and were engaged by (*saints*) like Kaṇva, would hear a heavenly voice without body, that is not a matter of wonder; but ah! this is extremely astonishing, that Śrībhara² has heard that voice in the *Kali* age, from which good qualities keep aloof.

(8.) May Raṇajaya³ be victorious for a long time, who humbled those princes, who were puffed up with the pride of abundant prosperity, which they had acquired by polity and prowess, depriving them of their intelligence in the mere space of knitting his brows, and who, like Purushottama (*Vishnu*), was born to rescue from the ocean of sin the sinking people, who were swallowed by the horrid monster, (*called*) the *Kali* age!

(9.) While this prince enjoyed the whole world, which he had conquered by valour combined with polity, and in which he had killed rebels and humbled kings, he erected this extensive and wonderful house of Hara (*Śiva*), which resembles his fame and the laughter of Hara.⁴

(10.) May Śaṃkara (*Śiva*), whose terrible ornaments are the coils of the king of serpents, and who is praised by the hosts of the kings of gods and of demons, reside for a long time in this temple, (*called*) the holy Râjasimha-Pallaveśvara!

(11.) May the bull-marked (*Śiva*) always lend his presence to this temple of stone, called Râjasimheśvara, which touches the clouds with its top, which robs Kailâsa of its beauty, and which was built by that pious king of kings, who made all quarters obedient to his orders and (*who proved*) a royal lion (*Râjasimha*) to the dense troops of the elephants of his daring foes!

(12.) May Râjasimha, the conqueror in battle (*Raṇajaya*), the bearer of prosperity (*Śrībhara*), the wonderful archer (*Chitrakârmuka*),⁵ the unrivalled hero (*Ekavira*), who has Śiva for his crest-jewel (*Śivachudâmani*),⁶ for a long time protect the earth!

No. 25. ROUND THE INSIDE OF THE ENCLOSURE OF THE RÂJASIMHEŚVARA TEMPLE,
FIRST TIER.

A. Right side of east enclosure.

1st niche.

श्रीराजसिंहः ॥ श्रीअत्यन्तकामः ॥ श्रीरणजयः ॥ श्रीअभिरामः⁷ ॥

2nd niche.

श्रीअपराजितः श्रीअमित्रमल्लः श्रीअकुतोभयः श्रीउज्जितः ॥

¹ Or 'who was famed (*by the name of*) Bahunaya,' which is found in No. 25, 3rd niche.

² On this *biruda* of Râjasimha see note 5, below.

³ See note 5, below.

⁴ *I.e.*, which is of white colour.

⁵ The *birudas* Raṇajaya, Śrībhara and Chitrakârmuka occur also in No. 25, 1st, 3rd and 13th niches.

⁶ *I.e.*, who is a devotee of Śiva; compare page 5, note 10.

⁷ The third tier inscription omits श्री before each of the three last words.

3rd niche.

श्रीजयपरः श्रीअतिरणचण्डः श्रीभरः श्रीबहुनयः श्रीउदयभास्करः

B. South enclosure.

4th niche.

श्रीमेघः श्रीअभयङ्करः श्रीकुलतिलकः श्रीआरिमर्दनः ॥

5th niche.

श्रीउदितप्रभावः श्रीउदितकीर्तिः श्रीरूपभदृर्षः श्रीरूपभलाञ्छनः¹

6th niche.

श्रीउग्रवीर्यः श्रीउदितोदितः श्रीउन्नतरामः श्रीउग्रप्रतापः

7th niche.

श्रीअत्यदारः² श्रीअनुनयसाद्वचः श्रीआहवकेसरीः³

8th niche.

श्रीकलंकवर्जितः श्रीकाशीमहामणिः श्रीखरविक्रमः श्रीचक्रवर्त्ती(ः)

9th niche.

श्रीखिन्नानुकम्पी⁴ श्रीचापद्वितीयः श्रीछिन्नसंशयः श्रीछलरहितः

10th niche.

श्रीअमित्राशनिः श्रीअप्रतिमछः श्रीअद्भुतचरितः श्रीइभविद्याधरः ॥

11th niche.

श्रीइच्छापूरः श्रीईशानशरणः श्रीउदयचन्द्रः श्रीपर्जन्यरूपः

12th niche.

श्रीपरचक्रमर्दनः श्रीनरेन्द्रचूलामणिः⁵ श्रीनित्यवर्षः श्रीराजराजः

13th niche.

श्रीवाद्यविद्याधरः श्रीचित्रकाम्मुकः⁶ श्रीवीरकेसरिः⁷ श्रीकामुकः

14th niche.

श्रीसर्वतोभद्रः श्रीक्षत्रचूलामणिः⁸ श्रीविलासः श्रीयुद्धार्जुनः

15th niche.

श्रीवृद्धः श्रीसंग्रामरामः श्रीसार्वभौमः श्रीक्षत्रविद्रावणः

16th niche.

श्रीआहवभीमः श्रीअमितप्रभावः श्रीत्रैलोक्यनाथः श्रीदानवर्षः

¹ The third tier inscription adds another epithet beginning with श्रीएक[च].² The second and third tiers also read अत्यदारः for अत्युदारः.³ Corrected from रिः ; read री.⁴ Corrected from °कम्पिः.⁵ The third tier reads °चूलामणिः.⁶ The third tier reads °कामुकः.⁷ The third tier also reads केसरिः for केसरी.⁸ The third tier reads °चूलामणिः.

17th niche.

श्रीनृष्णापूरणः श्रीदरिद्रानुकम्पिः¹ श्रीअविरतदानः श्रीदीप्तपौरुषः[.]

18th niche.

श्रीदानशूरः श्रीधर्मनित्यः श्रीधवलाशयः² श्रीधर्मकवचः

19th niche.

श्रीसमरधनञ्जयः श्रीभीषणचापः श्रीअजय्यः श्रीगुणविनीतः श्रीअवनिदिवाकरः श्रीकलंकरहितः
श्रीकलासमुद्रः श्रीआहवधीरः³ श्रीदुष्टदमनः श्रीपञ्चवादित्यः

20th niche.

श्रीपरापरः श्रीपरहितः श्रीनित्योत्साहः श्रीपुरुषसिंहः

21st niche.

श्रीपुण्यश्लोकः श्रीपार्थविक्रमः श्रीभीमकान्तः श्रीबहुदक्षिणः

22nd niche.

श्रीभयरहितः श्रीमहामुष्टः श्रीमत्प्रमत्तः श्रीमत्तविकारः

23rd niche.

श्रीभुवनिभाजनः श्रीमहेन्द्रपराक्रमः श्रीमहाप्रभावः श्रीमनुचरितः

C. West enclosure.

24th niche.

श्रीमायाचारः श्रीपतिवृद्धः श्रीरणवीरः श्रीयुगान्तादित्यः

25th niche.

श्रीरणधीरः श्रीरक्षामणिः श्रीरणचण्डः श्रीरणविक्रमः

26th niche.

श्रीअतुलवलः श्रीअहितान्तकः श्रीअपारविक्रमः श्रीअश्वप्रियः

27th niche.

श्रीअप्रतिमः श्रीअखण्डशासनः श्रीअकाण्डाशनिः श्रीअमोघविक्रमः

28th niche.

श्रीआनतमण्डलः श्रीअप्रतिहतः श्रीअद्भुतशक्तिः श्रीआज्ञारसः श्रीआश्चर्यवीर्यः

29th niche.

श्रीआपातदुर्द्धरः श्रीआशाविधिः⁵ श्रीआहवोद्धुरः श्रीइभवत्सराजः ॥

30th niche.

श्रीइन्द्रशासनः श्रीइलापरमेश्वरः श्रीउग्रदण्डः श्रीउन्नतमानः

¹ Read 'कम्पी.² The third tier inserts श्रीकालकोपः after श्रीआहवधीरः.³ The third tier reads श्रीअशविजयिः; read 'विजयी.⁴ The second and third tiers read श्रीधवलाशयः.⁵ Read श्रीभुवनः.⁶ The third tier reads श्रीइन्द्रः.

31st niche.

श्रीउच्छ्रितवीर्यः श्रीउदयतुङ्गः श्रीउत्तरोत्तरः श्रीउग्रशासनः

32nd niche.

श्रीगुणालयः श्रीउदयवसन्तः श्रीएकसुन्दरः श्रीमहानुभावः

D. North enclosure.

33rd niche.

श्रीउपेन्द्रविक्रमः¹ श्रीआशापूरः श्रीकुलध्वजः श्रीगुणोन्नतः

34th niche.

श्रीउन्नतेच्छः श्रीउत्तवातकण्ठकः श्रीएकधनुर्द्धरः श्रीउदारकीर्तिः

35th niche.

श्रीआचारपरः श्रीआर्त्तायनः श्रीआश्रीतवत्सलः श्रीईतिशासनः

36th niche.

श्रीआतोद्यतुम्बुरुः श्रीआगमप्रमाणः श्रीआज्ञालङ्कृतः श्रीइतिहासप्रियः

37th niche.

श्रीअतिसाहसः श्रीअनवग्रहः श्रीआगमानुसारिः² श्रीउत्थानशीलः श्रीउदयोन्नतः श्रीउद्धृतदमनः
श्रीएकराजः श्रीकालविक्रमः श्रीजयनिधिः श्रीकालवसनः श्रीगर्वितदमनः

38th niche.

श्रीजातिगम्भीरः श्रीचारचक्षुः श्रीज्ञानाङ्कुशः श्रीतप्तशरणः

39th niche.

श्रीदमितव्यालः श्रीदानवर्षः श्रीदेवदेवभक्तः श्रीदुर्व्वारवेगः

40th niche.

श्रीचारुविलासः श्रीतुङ्गविक्रमः श्रीतीव्रकोपः श्रीधर्मविजयिः³

41st niche.

श्रीदावाग्निः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्मसेतुः

42nd niche.

श्रीदूरदशिः⁴ श्रीदृष्टशासनः श्रीनयानुसारिः⁵ श्रीनयनमनोहरः

43rd niche.

श्रीअनिन्द्यचरितः श्रीअगाधगाम्भीर्यः[*] श्रीअनभ्रष्टः श्रीअतनुप्रतापः

44th niche.

श्रीअधर्मभीरुः श्रीअरिनाशः श्रीअवनिभाजनः श्रीअप्रतिवार्यः

¹ Read °विक्रमः² Read °सारी.³ Read °दर्शी.⁴ The third tier also reads आश्रीत for आश्रित.⁵ Read °विजयी.⁶ Read °सारी.

45th niche.

श्रीअवन्व्यकोपः श्रीअमित्रान्तकः श्रीअविहृतशक्तिः श्रीअनवगीतः

46th niche.

श्रीअरातिकालः श्रीअनवग्रहः श्रीअतिसाहसः श्रीअनुग्रशीलः

47th niche.

श्रीअभयराशिः श्रीआहतलक्षणः श्रीउत्साहनित्यः श्रीउपायनिपुणः

48th niche.

श्रीगन्धहस्तिः¹ श्रीकामविलासः श्री[कावि]प्रबोधः² श्रीकारणकोपः

49th niche.

श्रीचण्डदण्डः श्रीअसह्यकोपः श्रीछायावृक्षः श्रीधरणितिलकः

50th niche.

श्रीवरुणपाशः श्रीधैर्यसागरः श्रीप्रवृत्तचक्रः श्रीनागप्रियः

51st niche.

श्रीनिरमित्रः श्रीनिरर्गलः श्रीपरन्तपः श्रीलोकशिकामणिः³

52nd niche.

श्रीपार्थिवसिः⁴ श्रीबलप्रमः⁵ श्रीभूरिदानः श्रीप्रतिभयः ओं

E. Left side of east enclosure.

53rd niche.

श्रीभीमविक्रमः श्रीराजकुञ्जरः श्रीललितविलासः⁶ श्रीशास्त्रदृष्टिः

54th niche.

श्रीवारणभगदत्तः श्रीविकृतविलासः श्रीविक्रमकेसरिः⁷ श्रीविणानारदः

55th niche.

श्रीशंकरभक्तः श्रीशूराग्रगण्यः श्रीतत्त्ववेदी(ः) श्रीईश्वरभक्तः ॥

TRANSLATION.

(Niche 1.) The illustrious⁹ Râjasinha. He whose desires are boundless. The conqueror in battle. The lovely.

(2.) The unconquered. The wrestler with his foes. The fearless. The mighty.

¹ Read 'दृस्ती.

² Read श्रीकाव्यप्रबोधः?

³ The third tier also reads शिकामणिः for शिखामणिः.

⁴ For सिः read सिंहः, of which traces are visible in the third tier.

⁵ The third tier supplies the correct reading श्रीबलप्रमयः.

⁶ The third tier reads श्रीललित⁷; read 'विलासः.

⁷ Read 'केसरी.

⁸ Read श्रीवीणा.

⁹ The word 'illustrious' (*sri*) is prefixed to each of the remaining *birudas* in the original.

(3.) He who is eager for conquest. The excessively fierce in battle. The bearer of prosperity. The great statesman. (*He who resembles*) the sun in rising.

(4.) The cloud (*which showers*) wealth. The granter of safety. The ornament of his race. The destroyer of his enemies.

(5.) He whose power is rising. He whose fame is rising. He who boasts of the bull (*as his sign*). He whose sign is the bull.

(6.) He who possesses terrible prowess. He who is rising ever and ever. The exalted and lovely. He who is endowed with terrible bravery.

(7.) The extremely noble. He who is to be conquered (*only*) by submissiveness. The lion in battle.

(8.) The spotless. The great jewel of Kāñchī. He who possesses harsh valour.¹ The emperor.

(9.) He who is compassionate to the distressed. He whose companion is the bow. He whose doubts are solved. The guileless.

(10.) The thunderbolt to his foes. The unrivalled wrestler. He whose deeds are wonderful. He who possesses the knowledge of elephants.

(11.) The fulfiller of wishes. He whose refuge is Îśāna (*Śiva*). (*He who resembles*) the moon in rising. He who resembles the cloud (*in showering gifts*).

(12.) The destroyer of hostile empires. The crest-jewel of princes. He who is continually showering (*gifts*). The king of kings.

(13.) He who possesses the knowledge of musical instruments. The wonderful archer. The lion among heroes. He who is desirous of prosperity.

(14.) The altogether auspicious. The crest-jewel of warriors. He who is sporting with the goddess of prosperity. (*He who resembles*) Arjuna in battle.²

(15.) The favourite of the goddess of prosperity. (*He who resembles*) Rāma in war.³ The ruler of the whole earth. The dispeller of warriors.

(16.) He who is fearful in battle. He who possesses unbounded power. The lord of the three worlds. He who showers gifts.

(17.) The fulfiller of desires. He who is compassionate to the poor. He whose gifts never cease. He who is endowed with brilliant courage.

(18.) He who goes to war (*only in order to procure the means*) for gifts. The constantly just. He whose heart is pure. He whose (*only*) armour is justice.

(19.) The conqueror of wealth in battle. He whose bow excites terror. The invincible. He who is modest (*in spite of his*) virtues. The sun of the earth. The spotless. The ocean of arts. He who is firm in battle. He who goes to anger (*only*) at the proper time.⁴ The subduer of the wicked. The sun of the Pallavas.

(20.) The omnipotent. The benevolent. The constantly active. The lion among men.

(21.) He whose fame is pure. He who resembles Pârtha (*Arjuna*) in valour. The terrible and lovely. He who is liberal (*at sacrifices*).

(22.) The fearless. The great wrestler. The madly excited. The madly passionate.

(23.) The possessor of the world. He who resembles Mahendra in heroism. The powerful. He who resembles Manu by his deeds.

¹ Or 'he who possesses the valour of (*the demon*) Kharā.'

² Compare *Pârthavikrama* in niche 21.

³ Compare *Yuddhârjuna* in niche 14.

⁴ Or 'he who resembles Death in his anger.' This *birûda* is found only in the inscription of the third tier.

(24.) The diplomatic. The favourite of Śrīpati (*Viṣṇu*). The hero in battle. The sun at the end of the world.

(25.) He who is firm in battle. The jewel of protection. The fierce in battle. (*He who shows*) valour in battle.

(26.) He whose strength is unequalled. The destroyer of his enemies. He whose valour is unbounded. He who is fond of horses.

(27.) The matchless. He whose commands are unbroken. The sudden thunderbolt.¹ He whose valour never fails.

(28.) He to whom the provinces bow. The unopposed. He whose power is wonderful. He who likes (*to issue*) orders. The wonderfully brave.

(29.) The irresistible in attacking. The conqueror of (*all*) quarters. He who is unrestrained in battle. (*He who resembles*) the king of Vatsa (*in the knowledge of*) elephants.²

(30.) He whose commands are blazing. The supreme lord of the earth. He whose punishments are terrible. The highly proud.

(31.) The highly brave. The highly rising. He who rises higher and higher. He whose commands are terrible.

(32.) The abode of virtues. (*He who resembles*) spring in rising. He whose beauty is unrivalled. The majestic.

(33.) He who resembles Upendra (*Viṣṇu*) in valour. The fulfiller of hopes. The ornament of his race. He who is exalted by virtues.

(34.) He whose desires are lofty. The destroyer of rebels. The unrivalled archer. The famous.

(35.) The religious. The refuge of the distressed. He who is kind to refugees. The destroyer of plagues.

(36.) (*He who resembles*) Tumburu (*in the knowledge of*) musical instruments. He whose authority is the (*Śaiva*) doctrine.³ He who is adorned with (*the power of issuing*) orders. He who is fond of legends.

(37.) The daring. The unimpeded. The follower of the (*Śaiva*) doctrine. The restless. The highly rising. The subduer of rebels. The unrivalled king. He who resembles Death in valour. The receptacle of victory. The black-robed. The subduer of the haughty.

(38.) The naturally profound. He whose eyes are his spies. He whose goal is knowledge. The refuge of the distressed.

(39.) The subduer of villains. He who showers gifts. The devotee of Devadeva (*Śiva*). He whose speed is unrestrainable.

(40.) The graceful. The highly brave. He whose anger is fierce. He who is making conquests (*only for the sake of*) justice.

(41.) The wood-fire. The bestower of prosperity on his country. The sinless. The barrier of justice.

(42.) The far-seeing. He whose commands are proud. The follower of polity. He who pleases the eyes.

(43.) He whose deeds are blameless. He whose profundity is unfathomable. He who showers (*gifts*) without clouds. He who possesses no small prowess.

¹ Compare *Amitrāsani* in niche 10.

² Compare *Ibhavidyādhara* and *Nāgapriya* in niches 10 and 50.

³ Compare *Śaivasiddhāntamārge kehatasakalamalah* in No. 24, verse 5.

(44.) He who is afraid (*only*) of injustice. The destruction of his enemies. The possessor of the earth. The irresistible.

(45.) He whose anger is not fruitless. The destroyer of his foes. He whose power is unresisted. The unrepached.

(46.) The death of his enemies. The unimpeded. The daring. The gentle-minded.

(47.) The ocean of safety. He whose good qualities are well-known. The constantly active. He who is skilled in expedients.

(48.) The scent-elephant. He who possesses the grace of Cupid. The reviver of poetry. He who goes to anger (*only*) with good reason.

(49.) He whose punishments are fierce. He whose anger is unbearable. The shading tree. The ornament of the earth.

(50.) The noose of Varuṇa. The ocean of firmness. The emperor. He who is fond of elephants.

(51.) He who has no enemies (*left*). The unbarred. He who distresses his enemies. The crest-jewel of the world.

(52.) The lion among princes. The destroyer of armies. The liberal. The formidable.

(53.) He whose valour is terrible.¹ The elephant among kings. He whose grace is pleasant. He whose eyes are the sciences.

(54.) (*He who resembles*) Bhagadatta (*in the knowledge of*) elephants.² He whose grace is extraordinary. (*He who resembles*) the lion in valour. (*He who resembles*) Nârada (*in the playing of*) the lute.

(55.) The devotee of Śaṅkara (*Śiva*). The foremost among heroes. He who knows the truth. The devotee of Īśvara (*Śiva*).

No. 26. ROUND THE INSIDE OF THE ENCLOSURE OF THE RÂJASIMHESVARA TEMPLE,
FOURTH TIER.

TEXT.

2nd niche.	श्रीअत्यन्तकामः श्रीअमित्रमल्लः
3rd niche.	श्रीगुणविनीतः श्रीअपराजितः
4th niche.	श्रीअवनिदिवाकरः श्रीऊर्जितः
5th niche.	श्रीउदितप्रभावः श्रीउदितकीर्तिः
6th niche.	श्रीकलंकरहितः श्रीकलासमुद्रः
7th niche.	श्रीउग्र[वी]र्यः श्रीउदितोदितः
8th niche.	श्रीअत्युदारः श्रीअनुनयसा[द्वयः]
9th niche.	श्रीउन्नतरामः श्रीउग्रप्रता[पः]
10th niche.	श्रीआहवधीरः श्रीआह[वकेसरी]
11th niche.	श्री * * * * श्रीकालकोपः
12th niche.	श्रीस्वरविक्रमः श्रीस्वित्तानुकम्पी(ः)
13th niche.	श्रीचक्रवर्त्ती श्री[चाप]द्वितीय[ः]
14th niche.	श्रीअमोघबाणः श्रीअसह्यमार्गणः

¹ Or 'he who resembles Bhîma in valour.'

² Compare *Ibhavatsardja* in niche 29.

- 15th niche. श्रीउग्रसायकः श्रीउद्धतविशिरवः
 16th niche. श्रीभीमकाम्मुकः श्रीभीषणचापः
 17th niche. श्रीअविस्मितः श्रीअमित्राशनिः
 18th niche. श्रीइष्टवर्षः श्रीइन्द्रलीलः
 19th niche. श्रीअमित्र[मर्दनः श्री]आजिमर्दनः
 20th niche. श्रीदुष्टदमनः श्रीदुरुत्तहः

TRANSLATION.¹

- (Niche 14.) He whose arrows never fail. He whose arrows are unbearable.
 (15.) He whose arrows are terrible. He whose arrows are (*ever*) raised.
 (16.) He whose bow is terrible.
 (17.) The never perplexed.
 (18.) He who showers (*i.e., amply fulfils*) desires. He who resembles Indra in grace.
 (19.) The destroyer of his enemies. The destroyer in battle.
 (20.) The irresistible.

No. 27. ROUND THE OUTSIDE OF THE SHRINE OF MAHENDRAVARMEŚVARA.

TEXT.

[श्री]भार[द्वाजगोत्र]सिति[ध]रशिरव[र] * * * * *
 [प्रादुर्भू]तो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्योर्जितायः [1*]
 एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य
 प्रीत्या नित्यम्[हे]न्द्रे[श्वरम]प्रिवसतु स्थाणुरीशस्तुरा[द्यः ॥ १*]
 लोकादित्यात्प्रसूतो रणरसिकचमूपङ्कशोषिप्रतापा-
 द्यन्देवो राजसिंहस्तनयमलभ[त श्रीमहेन्द्राभिध]ानम् [1*]
 तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेस्मि-
 न्नावासे कृत्तिवासाः सह गुहपरिपन्मण्डलैः सन्निधत्ताम् ॥ [२*]
 यं राजा राजसिंहस्तनयमजनयन्मेदिनीवीरसिंहो
 वृत्तैरहोनिवृत्तैः कृतयुगमपरन्निर्ममाणो महेन्द्रम् [1*]
 तेनेदं राजसिंहेश्वरनिकटसमुत्थापितं समसाहो
 नित्यावासम्महेन्द्रेश्वरगृहमुपया सार्द्धमीशोऽन्निधत्ताम् ॥ [३*]
 करोतु कालान्तकरः पुरान्तको महेश्वरस्त्वसुरासुराश्रयः [1*]
 पदं सदा * * * * * [॥ ४*]
 महेन्द्रवर्मेश्वरगृहम्² ॥

¹ The translation comprises only those *birudas* which are not found in the first tier. The following is a list of these taken from the first tier. 4th tier, niche 2, see 1st tier, niche 1 and 2; 4, 3 see 1, 19 and 2; 4, 4 see 1, 19 and 2; 4, 5 see 1, 5; 4, 6 see 1, 19; 4, 7 see 1, 6; 4, 8 see 1, 7; 4, 9 see 1, 6; 4, 10 see 1, 19 and 7; 4, 11 see 1, 19, note; 4, 12 see 1, 8 and 9; 4, 13 see 1, 8 and 9; 4, 16 see 1, 19; 4, 17 see 1, 10; 4, 20 see 1, 19.

² The name of the temple, महेन्द्रवर्मेश्वरगृहम्, is also engraved on either side of the staircase, which leads to the entrance of the shrine.

TRANSLATION.

(Verse 1.) May the motionless, the lord, the first of gods for ever joyfully dwell in this matchless (*temple of*) Mahendresvara, which was constructed near (*the temple of*) Râjasimhesvara by Mahendra, who sprang (*from*) the chief of the princes of the holy Bhâradvâja-gotra, from that Ūrjita,¹ whose bravery frightened the elephants of rival kings!

(2.) May the skin-robed together with the troops of his attendants, the Guhas, be present at this dwelling, (*called*) the holy Mahendresvara, which was constructed (*near*) the temple of the holy Râjasimhesvara by the illustrious Mahendra, the son of king Râjasimha, who sprang from that Lokâditya (*i.e., the sun of the world*), whose valour dried up the army of Raṇarasika, just as the heat of the sun does the mud!

(3.) May Îsa together with Umâ graciously take for his permanent dwelling this temple of Mahendresvara, which was erected near Râjasimhesvara by Mahendra, the son of king Râjasimha, the lion among the heroes of the earth, who produced another *Kṛita* age by his sinless conduct!

(4.) May Maheśvara, the refuge of all gods and demons, who puts an end to time and has made an end of (*the demon*) Pura, always (*take up*) his residence
The temple of Mahendravarmaesvara.

No. 28. FRONT WALL OF THE FIRST NICHE TO THE RIGHT OF FRONT ENTRANCE.

श्रीनित्यविनीतेश्वरगृहम् ॥

The temple of the holy Nityavinīteśvara.

No. 29. THIRD NICHE TO THE RIGHT OF FRONT ENTRANCE.

TEXT.

1. Front, first line.

नमश्शिवाय [॥*]

भर्तुः पुरोन्मथनदृष्टधनुर्बलस्य शैलाधिराजतनयेव वृषध्वजस्य [१*]

या कालकाल इति विश्रुतपुण्यकीर्त्तेः कान्ता नितान्तदयिता परमेश्वरस्य(ः) ॥ [१*]

2. Back.

देवे जगद्गलयरक्षणबद्धदीक्षे निर्भिन्नशत्रुहृदये नरसिंहविष्णौ [१*]

वाङ्मयमूर्जितमवाप्य विराजते या निर्जित्य गर्वमिव पुष्करदेवतायाः ॥ [१*]

3. Front, second line.

निर्मापितमिदन्धाम तथा चन्द्र[शिवा]मणेः [१*]

पता[क्येव] नारीणां रम्यं रंगपताक[या ॥ ३*]

TRANSLATION.

Adoration to Śiva!

(Verse 1.) She, who was the dearly beloved mistress of her husband, the supreme lord, who was famed by the name of Kâlakâla, whose sign was the bull,² and the strength of

¹ This *biruda* of Râjasimha occurs also in No. 25, niche 2.

² With Vṛishadhva compare the *birudas* Rishabhadarpa and Rishabhalâñchhana in No. 25, 5th niche. The bull is also represented on the Pallava coins (see Sir Walter Elliot's *Coins of Southern India*, Nos. 31 to 38, 56, 57) and on the seals of the copper-plate grants of the Pallavas.

whose bow had become manifest at the destruction of cities, just as the daughter of the king of mountains (*Pārvatī*) is the dearly beloved mistress of her husband, the supreme lord (*Śiva*), whose sign is the bull, and the strength of whose bow has become manifest at the destruction of (*the demon*) Pura ;—

(2.) She, who is resplendent, as she has attained the mighty position of favourite with king Narasimhavishṇu, who has split the hearts of his foes, and who has devoted himself to the protection of the circle of the world, and as thus she seems to have subdued the pride of Pushkaradevatā (*i.e.*, Lakshmī, *the wife of the god* Narasimha-Vishṇu) ;—

(3.) That Raṅgapatākā, who was, as it were, the banner (*patākā*) of women, caused to be built this lovely dwelling of (*Śiva*), whose crest-jewel is the moon.

No. 30. FIFTH NICHE TO THE RIGHT OF FRONT ENTRANCE.

TEXT.

1. Front.

श्री [॥ *]

आकारमुन्दरविलासवतीसहस्रसर्गप्रबन्धचिर[संस्कृतकौ]शलस्य [1*]

लावण्यमार्दवविलासमृजासमग्रा निर्माणसिद्धिरिव या प्रथमस्य धातुः ॥ [१*]

2. Back.

अस्त्रिष्टमाधुर्यविलोभनीयां विभूषितां विभ्रमहावभावैः [1*]

आकर्षविद्यामिव लो * * * * * [॥ २*]

TRANSLATION.

Prosperity !

(Verse 1.) She, who, full of loveliness, softness, grace and cleanliness, seemed to be the master-piece of the first creator, whose skill had attained perfection at last, after he had created thousands of good-looking women ;—

(2.) She, who was charming through genuine sweetness, who was adorned with grace, coquetry and feeling, who, like the art of attraction,

No. 31. A PALLAVA INSCRIPTION IN A CAVE-TEMPLE NEAR PANAMALAI.¹

A facsimile of this inscription was kindly forwarded to me by Mr. Rāghavendrāchārya of Vāndūr. It consists of one Sanskrit verse, which is identical with the last verse of Rājāsīmha's large inscription at Kañchī (No. 24, above). Hence it may be concluded, that the Panamalai Cave was founded by Rājāsīmha and that in his time the Pallavas ruled as far south as Panamalai.

[1.] राजसिंहो रणजयः

[2.] श्रीभरश्चित्रकार्मुकः [1*] ए-

[3.] कवीरश्चिरम्पातु शि-

[4.] वचूडामणिर्महीम् [॥*]

¹ This village is situated in the Villupuram Tālluqa, South Arcot District; see Sewall's *Madras Lists*, Vol. I. p. 209.

No. 32. A PALLAVA INSCRIPTION FROM AMARÂVATÎ.¹

The subjoined Sanskrit inscription is engraved on three sides of an octagonal pillar,² which was excavated at Amarâvatî by Mr. R. Sewell and sent by Dr. Burgess to the Madras Museum. The top of the pillar and some letters of the uppermost lines of the inscription have been broken off. The inscription has hitherto remained a puzzle, as each line seems to end incomplete. Finding, that the first words of some lines were connected with the last words of the following lines, I was led to suppose that the inscription must begin from the bottom and not from the top. Curiously enough, this is really the case. If the inscription is read upwards, we find that it consists of eleven complete verses and of a prose passage, the end of which is lost through the mutilation of the pillar at the top.

The inscription opens with an invocation of Buddha and with a mythical genealogy of Pallava, the supposed founder of the Pallava dynasty.

Brahman.
|
Bharadvâja.
|
Âṅgiras.
|
Sudhâman.
|
Drona.
|
Aśvatthâman, married to the Apsaras Madanî.
|
Pallava.

Verse 8 gives a popular etymology of the name Pallava. Then there follow the names of seven Pallava kings :—

1. Mahendravarman, son of Pallava.
2. Simhavarman I., son of 1.
3. Arkavarman, son of 2.
4. Ugravarman.
6. Nandivarman, son of 5, Śrî-Simhavishṇu.
7. Simhavarman II.

The inscription contains no information about the relationship, which existed between 3 and 4, 4 and 5, 6 and 7. Neither does the genealogy agree with the lists derived by Mr. Foulkes³ and Mr. Fleet⁴ from other Pallava inscriptions, although similar names of kings occur in them. For these reasons great care should be taken in using the above list for historical purposes.

From the incomplete prose passage at the end of the inscription, we learn that, on his return from an expedition to the north, Simhavarman II. came to a place sacred to Buddha, which was called Dhânyaghaṭa (*line* 38) or Dhânyaghaṭaka (*line* 47). The lost part of the pillar must have recorded a donation, which the king made to Buddha.

Dhânyaghaṭa or Dhânyaghaṭaka is evidently identical with Dhânyakaṭa or Dhânyakaṭaka, "corn-town," the well-known old name of Amarâvatî. The use of *gha* instead

¹ Reprinted from the *Madras Journal of Literature and Science* for 1886-87.

² See Dr. Burgess' *Notes on the Amarâvatî Stûpa*, p. 49f.

³ *Ind. Ant.* Vol. VIII, pp. 167, 273. *Salem Manual*, Vol. II, p. 349.

⁴ *Kanarese Dynasties*, p. 16.

of *ka* can perhaps be explained by the Tamil habit of softening a single consonant between two vowels.¹

TEXT.

- [1.] श्रियं वरां वश्रिरमादिशंतु तेः भवद्विषः[॥*] श्री-
- [2.] घनपादपांसवः [॥*] सुरासुराधीशशिवामणि-
- [3.] त्विषामनांतरय्ये² विलसन्ति संचये ॥ [१*] वभूव धा-
- [4.] तुः प्रथमादकल्मषो मुनिर्विभ्रद्वाज इति श्रु-
- [5.] तीश्वरः [॥*] ततो गिरा नाम गिरापगोदधिस्तत-
- [6.] स्सुधामेति मुनिर्विनिश्रुतः ॥ [२*] ततस्समस्ता-
- [7.] गमपारद्वश्वा द्रोणाभिधानो मुनिरुग्रवीर्यः[॥*]
- [8.] अतर्पयन्सोष्टतनुं³ तपोभिर्व्वशस्य कर्तुस्त-
- [9.] नयस्य हेतोः ॥ [३*] प्रसादेन ततश्शंभोरश्वात्था-⁴
- [10.] मेति विश्रुतः [॥*] प्रादुर्व्वभूव तेजस्वी प्रातर्भा-
- [11.] नुरिवोदयात् ॥ [४*] तपस्यतस्तस्य किलाप्सरोदृता
- [12.] सुरेद्रकन्या मदनीति विश्रुता [॥*] कदाचिदारण्य⁵नि-
- [13.] वासिमन्दिरं दिदृक्षुरालोकयथं जगाम सा ॥ [५*]
- [14.] सरःप्रवातांजुजविस्वलप्रिया⁶वियोगभीतं
- [15.] कलहंसमण्डलं । अशोकभूमावुपविश्य
- [16.] सस्पृहं विलोकयन्तीमुपतस्थिवानृषिं⁷ ॥ [६*] उमे-
- [17.] व शर्व्वं प्रवभूव नात्मनो निरीक्षितं⁸ काममिव-
- [18.] पिवेपिनं⁹ । अथोभयं गाढनिबद्धभावकं
- [19.] सुरांगनास्संगमयांबभूविरे ॥ [७*] असूत काले सुर-
- [20.] राजकन्या नाथं भुवस्तागरमेखलायां¹⁰ [॥*] सपल्लवो-¹¹
- [21.] घास्तरणे शयानं पिता सुतं पल्लव इत्यवादीः¹² [॥*]
- [22.] महेंद्रवर्म्ममिति ततोः सितीशः शूरस्ततो जायति
- [23.] सिंहवर्म्मा ॥ ततोः क्वेवर्म्मा तदनुग्रवर्म्मा¹³ श्री-
- [24.] सिंहविष्णोरथ नन्दिवर्म्मा ॥ [९*] अनेकराजन्यशिरो-
- [25.] मणिप्रभाविभातकल्पायितशाव्वरास्थितिः [॥*]
- [26.] स सिंहवर्म्मा समभूद्य उच्यते ह्यद्विषाष्टादशलक्षको
- [27.] जनैः ॥ [१०*] स सागरांबराभुर्व्वी गंगामोक्तिक¹⁴हारिणी [॥*] वभा-
- [28.] र सुचिरं वीरो मेरुमन्दरकुण्डलां ॥ [११*] अथ कदाचिदम-

¹ See note on the inscription No. 10 of the Dharmarāja Ratna, p. 3, above.

² Read 'मनन्तरं ये.

³ Read अतर्पयत्सोष्टतनुं.

⁴ Read 'रश्वात्था'.

⁵ The wrong form *āranya*, instead of *aranya*, is caused by the metre.

⁶ Read 'विष्वलप्रिया'.

⁷ Read 'नृषिः.

⁸ Read निरीक्ष्य तं.

⁹ Read 'वेपिणम्.

¹⁰ Read 'मेखलायाः.

¹¹ Read सपल्लवो.

¹² Read इत्यवादीव.

¹³ Read तदनुग्रवर्म्मा.

¹⁴ Read 'मौक्तिक'.

- [29.] रगिरिशिखरायमान¹करिचरणनखरविदारितक-
 [30.] नकदलचरतुरगखुरमुखसमुत्थितवजस्ता-²
 [31.] पनीयवितानितनभस्थलः³ सकलमण्डलीकसाम-
 [32.] न्तसमरवीरोपरचितपार्ष्णिपार्श्वपुरोनुरक्षोवि-
 [33.] लदिग्विजयार्जितयशः स्थापनाय⁴ सुमेरुशि-
 [34.] खरमुपातिष्ठत ॥ तत्र किल निखिलधरणीतलप-
 [35.] र्य्यटनजनितश्रममपनिनीषुः कतिपयानि
 [36.] दिनानि नीत्वा कनकतटरुहहरिचन्दनतरुच्छायानन्दि-
 [37.] तहृदयः ततो भागीरथीमुत्तीर्य्य तथैव गोदावरीं रु-
 [38.] ण्णवेर्ण⁵ च श्रीधान्यघटनगरन्नाम वीतरागभट्टारकम-
 [39.] द्राक्षीत् [1*] दृष्ट्वा सकुतूहलमखिलक्षेत्ररक्षणनि-
 [40.] युक्ताधिदेवतास्सविनयमुपगम्याभिवन्द्यैकान्ते
 [41.] * * धर्मदेशानाम⁶ शृणोत् [1*] श्रुत्वा चापरजन्मानं
 [42.] * * [भि]वन्द्येदमुवाच [1*] अहमपि भगवन् भगवतो
 [43.] * * [दि]कामिहैव मणिकनकरजतविचित्रं कल्प-
 [44.] * * * [ए]वमुक्ते भगवानुवाच । साधु साधु⁷ उपा-
 [45.] [सक सिंह]वर्मन् इतोपरमबुद्धक्षेत्रश्री-
 [46.] * * * * * प्वेवेति [1*] ततो[भि]वन्द्य * * * *
 [47.] * * * * * [धान्य]घटके * * * * *

TRANSLATION.

(Verse 1.) May the dust of the glorious⁸ feet of Bhavadvish,⁹ which thickly covers¹⁰ the multitude of brilliant crest-jewels of the lords of gods and of demons, for a long time show you (*the way to*) supreme glory!

(2.) From the first creator (*Brahman*) there sprang a pure sage, called Bharadvāja, who mastered the *śrutis*; from him an ocean (*uniting*) the rivers of speech, Aṅgiras by name; from him the renowned sage Sudhāman;

(3.) From him a sage called Droṇa, who thoroughly knew all *āgamas* and who possessed terrible might. In order to obtain a son who would found a race, he strove to please the eight-formed (*Śiva*) by austerities.

(4.) By the favour of Śambhu, there arose to him a brilliant (*son*), famed by the name of Aśvatthāman, just as at morn the brilliant sun rises over the eastern mountain.

(5.) Once, surrounded by (*other*) celestial maidens, the famous nymph Madanî, who wished to see the abode of the hermits, entered the path of sight of that ascetic.

¹ Read °शिखरायमाण°.

² Read °रजस्ता°.

³ Read °नभस्तलः.

⁴ Read °यशःस्थापनाय.

⁵ Read °वेर्ण°.

⁶ Read °देशताम°.

⁷ The letter *e* is written over धु.

⁸ With *śriḡhana* compare Pāli *śirighaṇa* or *śirighana* in the *Dīpavaṃsa*, I, 11; II, 1.

⁹ Literally, "the enemy of worldly existence." The prose passage at the end of the present inscription shows, that Buddha is meant.

¹⁰ Literally, "which glitters (*or plays*) without interstice on," etc.

(6.) The saint approached her, while, seated amongst a group of *āsoka*-trees, she was wistfully regarding the male swans, which were afraid of being separated from their beloved ones, whenever they lost sight of them behind a lotus of the lake, which was agitated by the wind.

(7.) Perceiving him who resembled Cupid in the dress of a saint, she lost her self-control, just as Umā on seeing Śarva. Then the nymphs united the couple, which had conceived a deep affection (*towards each other*).

(8.) In due time, the nymph gave birth to a protector of the earth, which is girt by the ocean. The father called his son Pallava, as he was lying on a couch (*covered*) with a heap of sprouts (*pallava*).

(9.) From him came the ruler of the earth Mahendravarman; from him the valiant Simhavarman; from him Arkavarman; after him Ugravarman; then Nandivarman from Śrī-Simhavishṇu.

(10.) There arose that Simhavarman, in whose audience-hall darkness is transformed into dawn by the splendour of the jewels on the heads of many princes, and whom people call (*the lord*) of eighteen *lakshas* of horses and elephants.

(11.) This hero for a long time protected the earth, whose garment is the ocean, whose pearl-necklace is the Gaṅgā, and whose earrings are Meru and Mandara.

(Line 28.) Once, while his back, his flanks and his front were guarded by all his brave vassals and tributaries (*maṇḍalika-sāmanta*), he marched to the peak of Sumeru, in order to place (*there*) the fame, which he had acquired by conquering all quarters.¹ His elephants, which resembled the peaks of the mountain of the gods (*Meru*), tore with the claws (!) of their feet the gold,² and his horses, walking on those pieces (*of gold*), made the sky appear like a canopy by the gold-dust rising under their hoofs. There, in order to remove the fatigue caused by wandering over the whole world, he passed a few days, enjoying the shade of the yellow sandal-trees, which grow on the slopes of gold. Then, having crossed the Bhāgīrathī (*Gaṅgā*), the Godāvarī and the Kṛishṇavernā,³ he perceived (*a place sacred to*) the lord Vitarāga (*Buddha*), named the illustrious town of Dhānyaghaṭa. Having regarded it with curiosity, and having humbly approached and saluted the tutelar deities, which were charged with the protection of the whole sacred place (*kshetra*), he listened to a discourse on the law⁴ in a secluded spot. Having heard it, he saluted the highest-born⁵ and spoke thus: "I also, O lord! (*shall erect a statue?*) of the lord at this very place, ornamented with jewels, gold, and silver." After he had thus spoken, the lord said: "Well, well, lay-worshipper Simhavarman! Here [*at*] the place sacred to the highest Buddha" Then having saluted in Dhānyaghaṭaka

Nos. 33 AND 34. TWO CAVE-INSCRIPTIONS FROM THE TRISIRĀPALĪ ROCK.⁶

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Trisirāpalī (*Trichinopoly*). They are both somewhat worn. The left pillar was found covered by a modern wall, which the temple-authorities

¹ I.e., in order to put up a pillar of victory.

² Viz., of which Mount Meru consists.

³ This is the Kṛishṇā; see Fleet's *Kanarese Dynasties*, p. 67, note 2.

⁴ See Childers's *Pāli Dictionary*, s. v. *dhammaḍḍanā*.

⁵ With *aparaḥman* compare *aparamabuddha* in line 45 of the present inscription. On *apara* as a synonym of *anuttama*, see *Ind. Ant.* Vol. XIV, p. 201, note 21.

⁶ Reprinted from the *Epigraphia Indica*.

temporarily removed at the request of the Collector, W. A. Willoek, C.S. On each of the two pillars are four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record, that a king Guṇabhara, who bore the *birudas* Puruṣhotama, Śatrumalla and Satyasāṁdha, constructed a temple of Śiva on the top of the mountain and placed in it a *linga* and a statue of himself. Each of the two pillars mentions the river Kāvīrī, i.e., the Kāverī, on whose banks Trisīrāpalli is situated, and refers to the Chōla country. On the left pillar the Kāvīrī is called 'the beloved of Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kāverī river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Māmallapuram and Kāñchīpuram, make it very probable that Guṇabhara was a Pallava prince, who ruled over the Chōla country.

No. 33. ON THE PILLAR TO THE LEFT.

TEXT.

- [1.] कावीरीन्नयनाभिरामसलिलामारा-
- [2.] ममालाधराम् देवो वीक्ष्य नदीप्रियः
- [3.] प्रिय[गु]णामप्येष¹ रज्येदिति [1*] साशं-
- [4.] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-
- [5.] [रौ] नित्यन्तिष्ठति पल्लवस्य दयितामेतां ब्रुः
- [6.] वाणा नदीम् ॥ [१*] गुणभरनामनि राजन्यनेन लि-
- [7.] ङ्गेन लिङ्गिनि ज्ञानम् [1*] प्रथताधिराय लोके वि-
- [8.] पक्षवृत्तेः परावृत्तम् ॥ [२*] चोळविषयस्य शैलो
- [9.] मौलिरिवायं महामणिरिवास्य [1*] हरगृहमेत-
- [10.] ज्योतिस्तदीयमिव शांकरं ज्योतिः ॥ [३*] शिला[ख]रे-
- [11.] ण जनिता सत्यसन्धस्य भौतिकी [1*] मूर्तिः कीर्त्तिम-
- [12.] यी चास्य कृता तेनैव शाश्वती ॥ [४*] निष्कृ[प्य] चला [स]-
- [13.] मधायि [गुणभ]रे भक्तिः * *

TRANSLATION.

(Verse 1.) Being afraid, that the god who is fond of rivers (*Śiva*), having perceived the Kāvīrī, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pārvatī*) has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).³

(2.) While the king called Guṇabhara is a worshipper of the *linga*, let the knowledge, which has turned back from hostile (*vipakṣa*) conduct, be spread for a long time in the world by this *linga*!³

¹ ण looks like ए.

² Pārvatī calls Kāvīrī the wife of another, in order to prevent Śiva from coveting her.

³ This whole verse has a *double entendre*. It contains allusions to the Indian logic (*tarkasāstra*), in which *lingin* means the subject of a proposition, *linga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

(3.) This mountain resembles the diadem of the Chola province, this temple of Hara (*Siva*) its chief jewel, and the splendour of Śaṅkara (*Siva*) its splendour.

(4.) By the stone-chisel a material body of Satyasāṁdha was executed,¹ and by the same an eternal body of his fame was produced.

No. 34. ON THE PILLAR TO THE RIGHT.

TEXT.

- [1.] शैलेन्द्रमूर्धनि शिलाभवने विचित्रे
- [2.] शैलीन्तुं गुणभरो नृपतिर्निधाय [1*]
- [3.] स्थाणुं व्यध[त्त] वि[धि]रेष यथार्थसंज्ञं
- [4.] स्थाणुः स्वयं सह तेन जगत्सु जातः [॥ १*]
- [5.] गृहमकृत शत्रुमहो गिरिन्द्रकन्या-
- [6.] पतेर्गिरावस्मिन् [1*] गिरिशस्य गिरिश-
- [7.] [सं]ज्ञामन्वर्त्योर्कर्तुमर्थपतिः ॥ [२*]
- [8.] विभूतिशोळानां कथमहमवेक्षे-
- [9.] य विपुलां नदीं वा कावीरीमवनिभवनाव-
- [10.] स्थित इति [1*] हरेणोक्तः प्रीत्या विभुरदिश-
- [11.] दध्रंलिहमिदम्ननुप्र[ख्यो राज्ये] गरिभवन²-
- [12.] मस्यै गुणभरः ॥ [३*] निर्मापिता[मिति मुदा]
- [13.] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-
- [14.] मामनेन [1*] कृत्वा शिवं शिरसि [धा]रयतात्म-
- [15.] संस्थमुच्चैःशिरस्त्वमच[लस्य] कृतं कृता-
- [16.] र्थम् ॥ [४*]

TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way⁴ Sthāṇu (*Siva*) stationary⁵ and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Girīśa (*Siva*), the husband of the daughter of the king of mountains, in order to make his name Girīśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Siva*) had graciously asked him : "How could I, standing in a temple on earth, view the great power of the Cholas or the river Kāvīrī?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple, which touches the clouds.

(4.) Thus having joyfully placed on the top (*of the mountain*) a matchless stone-figure of Hara (*Siva*), which he caused to be executed, that Pūrushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

¹ Satyasāṁdha must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse of the right pillar.

² Read गिरिन्द्र°.

³ Read गिरिभवन°.

⁴ Literally : 'this was the way.'

⁵ Literally : 'he made Sthāṇu (i.e., *the stationary one*) one whose name was true to its meaning.'

II.—COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY.

The subjoined five grants belong to the kings Narendra-mṛigarāja or Vijayāditya II, Amma I. or Vishṇuvardhana VI, Chālukya-Bhīma II. or Vishṇuvardhana VII, Amma II. or Vijayāditya V. and Vīra-Chōḍa or Vishṇuvardhana IX. The place, which is occupied by each of these princes in the genealogy of the Eastern Chalukya dynasty, will be seen from the annexed table, for which all hitherto published Eastern Chalukya grants have been consulted, and in which numbers are prefixed to the names of those princes who really reigned, in order to mark their succession.¹

The relation of the two usurpers (18) Tālapa and (21) Yuddhamalla to the direct line of the family is established by three inscriptions:—*a.* Tādapa is called the son of Vikramāditya's brother (*Ind. Ant.* Vol. XIV, p. 56); *b.* Tāla is called the son of Yuddhamalla, who was the paternal uncle of Chālukya-Bhīma I. (*Ind. Ant.* Vol. XIII, p. 249, where *pitṛivya* has to be read for *pitṛivyo*); *c.* Bhīma II, the son of Kollabhogāṇḍa Vijayāditya, is at the same time called the son of Yuddhamalla, the son of Tālapa, *i.e.*, he belonged to the next generation after (21) Yuddhamalla (*Ind. Ant.* Vol. XII, p. 92).

Three of the last kings, who are shown in the annexed table, *viz.*, (28) Vijayāditya VI, (29) Rājarāja II. and (30) Vīra-Chōḍa, are only known from the subjoined inscription No. 39.

No. 35. A GRANT OF NARENDRA-MṚIGARĀJA.

This grant belongs to the Sir W. Elliot Collection of the British Museum, and was made over to me for publication by Dr. Burgess. It consists of five copper-plates with raised rims. Each plate measures 9 by 3 inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The preservation of the plates is tolerably good. They are strung on an elliptic ring, which is $\frac{1}{2}$ " thick and $4\frac{7}{8}$ " by $3\frac{1}{2}$ " in diameter. The well-preserved circular seal, which is attached to the ring, measures $2\frac{5}{8}$ " in diameter. It bears the sun and the moon at the top, the legend श्रीत्रिभुवनांकुश across the centre, and an expanded lotus-flower (*side-view*) at the bottom—all in relief on a counter-sunk surface.

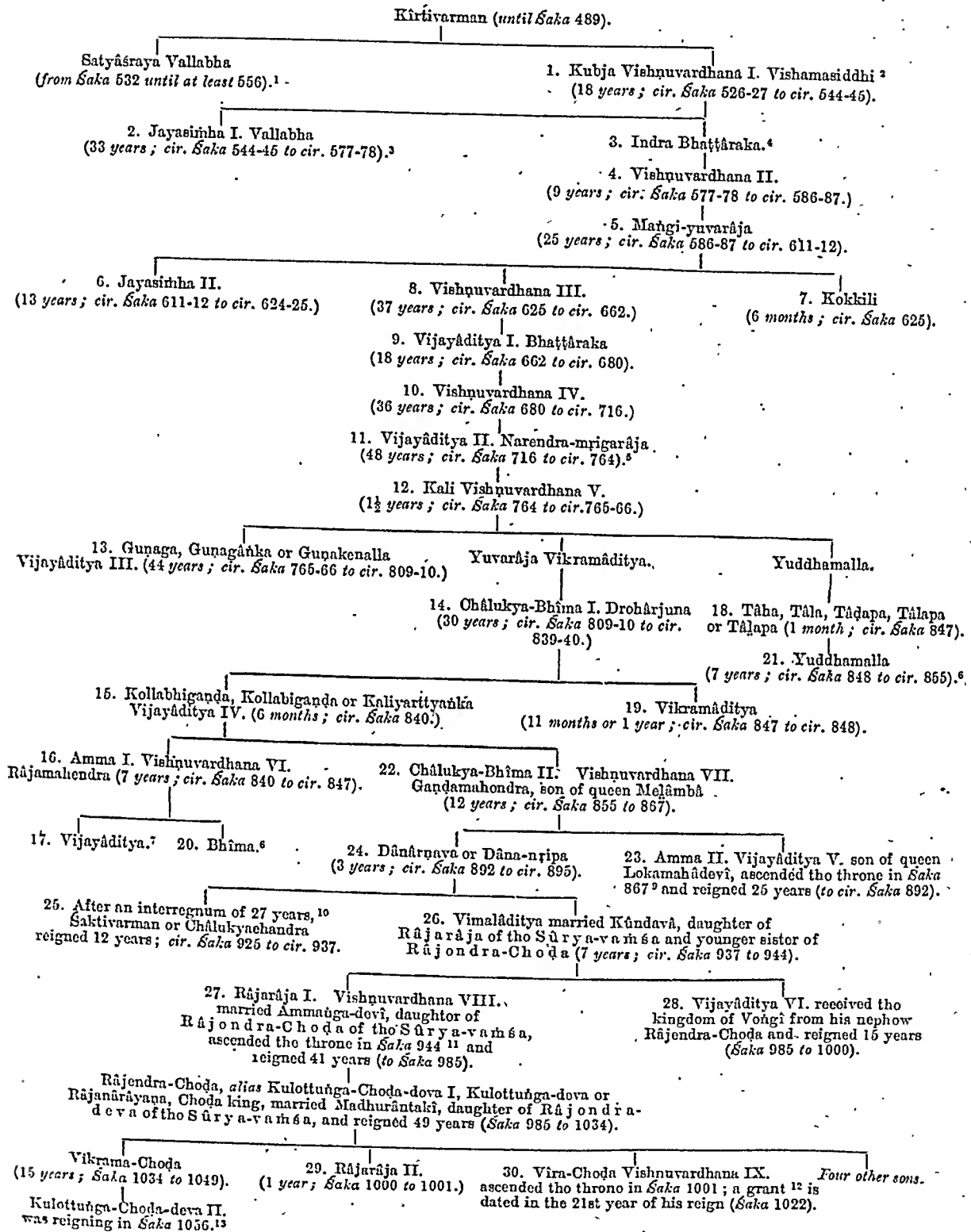
The document is a grant of the *parama-māheśvara* Narendra-mṛigarāja, *alias* Vijayāditya II, the son of Vishṇuvardhana IV. and grandson of Vijayāditya I. The name of the district (*vishaya*), to the inhabitants of which the king addresses his order, is lost. On the occasion of a lunar eclipse (*chandra-grahana-nimitta*²) the king gave the village of Kōṭṭapaṭṭu to twenty-four brāhmaṇas. Of these, six adhered to the *Hiranyakeśi-sūtra* and eighteen to the *Āpastamba-sūtra*. They belonged to the following *gotras*:—Agniveśya, Kaundinya, Kauśika, Gautama, Parāśara, Bhāradvāja, Vatsa, Śaṇḍilya, Saṃkriti and Harita. According to the colophon of the grant, "the excellent prince

¹ For previous lists of the Eastern Chalukya dynasty, see Sir Walter Elliot's *Numismatic Gleanings*, No. 2, in the *Madras Journal*, New Series, Vol. IV, pp. 81 f. and the same scholar's *Coins of Southern India*, p. 87.; Dr. Burnell's *South-Indian Palaeography*, pp. 21 f. and Sewell's *Lists of Antiquities*, Vol. II, p. 152.

² Compare उत्तरायणनिमित्ते in No. 37, and *Yājñavalkya*, I, 203: दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः, where the *Mitāksharā* explains निमित्तेषु by चन्द्रोपरागादिषु. The *nimittas* are specified in an inscription from Dholpur, which I have published in the *Zeitschr. d. Deutsch. Morg. Gesellschaft*, Vol. XL, p. 38, where king Chāṇḍa-mahāsena is said to have made gifts राहूपरोधपर्वणि, संक्रान्तौ and अयनादौ.

SANSKRIT INSCRIPTIONS.

PEDIGREE OF THE EASTERN CHALUKYA DYNASTY.



¹ See Mr. Fleet's *Kanarese Dynasties*, page 23.

² The surname Vishamasiddhi is found on the seals of some grants and in a grant published in Dr. Burnell's *South-Indian Paleography*, 2nd edition, page 137, plate xxvii, line 4. See also *Ind. Ant.* Vol. VII, p. 185.

³ 30 years according to *Ind. Ant.* Vol. VII, page 16; Vol. XIV, page 56.

⁴ According to the three latest inscriptions (*Ind. Ant.* XIV, 52, 66 and No. 39) he ruled 7 days.

⁵ 40 years according to No. 37 and *Ind. Ant.* VIII, 77; 44 years according to No. 36.

⁶ He is left out altogether in No. 37 and *Ind. Ant.* XIII, 249.

⁷ He reigned ½ month according to No. 37 and *Ind. Ant.* XIII, 249.

⁸ This name is only given *Ind. Ant.* XIII, 214, where he is said to have reigned 8 months.

⁹ *Ind. Ant.* VII, 16.

¹⁰ In one inscription (*Ind. Ant.* XIV, 55) these 27 years are added to the reign of Dānārpava. If the length of the reigns of the kings No. 23 to 26 is correctly given in the inscriptions, the interregnum must have lasted 30 years.

¹¹ *Ind. Ant.* XIV, 53.

¹² No. 22.

¹³ *Ind. Ant.* XIV, 58.

Nripa-Rudra, who was the brother of Narendra-mṛigarāja and a descendant of the Haihaya-vamśa (!), (was) the executor of this charity.”¹

TEXT.

PLATE I.

- [1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां
- [2.] कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपा-
- [3.] दानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलब्धनेक्षण-
- [4.] क्षणवशीकृतारातिमण्डलानां अश्व^२मेधावभृत^३स्नानपवित्रीकृतवपु-
- [5.] षां चतुर्व्यानां कुलमलंकरिणो(ः)रनेकसमरसंधटलब्धनिजभुजविज-
- [6.] यश्रीयः^४ निरवद्योदारगुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य
- [7.] पौत्रः स्फुरितकरवाळधारावशीकृतारातिभूमण्डलस्य स्वचरितन्यकृत^५

PLATE II a.

- [8.] नृगनळनहुषांवरीषययाते वि^६ण्णोरिव स्वचक्रनन्दकस्य विष्णुवर्द्धनमहा-
- [9.] राजस्य प्रियतनयः प्रता[पा*]नुरागावनतसमस्तसामन्तमौलीलाळितशासनः
- [10.] क्षत्रोचितशक्तित्रयपात्रीभूतः अनेकसंग्रामविजयासादितविक्रमधव[ळ]ः य-
- [11.] मदण्डचण्डदोर्दण्डमण्डलाग्रनखखण्डितरिपुकरिण्डस्थळे^७ नरेन्द्रमृग-
- [12.] राजा^८ अरातिषड्वर्गनिग्रहकरः समधिगतराज(१)विद्याचतुष्टयः चतुरुपायप्र-
- [13.] योगचतुरः दुष्ट(१)निग्रहशिष्टानुग्रहकरः मधुमथन इव स्वविक्रमाक्रान्तभु[वन]ः
- [14.] युधिष्ठिर इव भीमार्जुनपराक्रमसहाय[ः*] दशरथसुत इव सीतानन्दनकरः मनु रि-

PLATE II b.

- [15.] व सन्मार्गदर्शनी पद्माक(१)र इव अरितिभिरनिकरविध्वंसनादित्य[ः] परमब्रह्मण्यः [पर]मम[हि]-
- [16.] श्वरः [स]मस्तभूवना^९श्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः * * *
- [17.] [वादिविष]यनिवासिनो राष्ट्रकूट^{१०}प्रमुख(ः)कूटुम्बिनः^{११} सर्वानित्यमाज्ञापयति [॥*] विदितमस्तु
- [18.] वः [अ]भिपेन्द्रण्डुरुवास्तव्याय कौशिकगोत्राय हिरण्य(१)केशिसूत्राय वेद-
- [19.] वेदांगप[१*]रगाय वेणमशर्मणे नलूचेरिवास्तव्याय कौशिक[गोत्राय] हि-
- [20.] रण्यकेशिसूत्राय चटिशर्मणे पोर्देगुवास्तव्याय गौतम[गोत्राय] हिरण्य-
- [21.] केशिसूत्राय विदशर्मणे पोर्देगुवास्तव्याय संक्राति^{१२}गोत्राय हिरण्य(१)केशिसू-

PLATE III a.

- [22.] त्राय मविण्डिशर्मणे पोर्देगुवास्तव्य[१*]य अरित^{१३}गोत्राय हिरण्य(१)केशिसूत्राय या-
- [23.] ज्ञशर्मणे पोर्देगुव[१*]स्तव्याय संक्राति^{१४}गोत्राय हिरण्य(१)केशिसूत्राय * * श^{१५}र्म-

¹ *Ājñaptir asya dharmasya ; ājñapti*, which occurs in several other grants, is evidently a synonym of *dūlaka* “(royal) messenger;” see Mr. Fleet’s note 37, *Ind. Ant.* Vol. VIII, p. 79. In other inscriptions we find *ājñā* (Vol. XIII, p. 122, note 45) and *ājñādāpaka* (Vol. XIV, p. 161, note 28).

² Read °लानामश्व°.

³ Read °भृत°.

⁴ Read °श्रियः.

⁵ Read °न्यकृत°.

⁶ Read °ययातेर्वि°.

⁷ Read °स्थली.

⁸ Read °राजः.

⁹ Read °भुवना°.

¹⁰ Read °कूट°.

¹¹ Read °कुटुम्बिनः.

¹² Read °संक्राति°.

¹³ Read °हरित°.

¹⁴ Read °संक्राति°.

- [24.] णे क्रोवाशिरिव[१*]स्तव्याय अरित^१गोत्राय अपस्तम्बसूत्राय[य काम]शर्म-
 [25.] णे उर्पुटूरुव[१*]स्तव्याय भारद्वाजगोत्राय अप[स्तम्ब]सूत्राय
 [26.] विष्णुशर्मणे वंगिपरुव[१*]स्तव्याय कौण्डिन्यगोत्राय[य*] अपस्तम्ब(म्ब)सूत्रा-
 [27.] य गुञ्जदेवशर्मणे वंगिपरुव[१*]स्तव्याय शाण्डिल्य[गोत्राय] अप-
 [28.] स्तम्बसूत्राय[य*] भद्रशर्मणे वंगिपरुव[१*]स्तव्याय कौण्डिन्यगोत्राय अप-

PLATE III b.

- [29.] स्तम्बसूत्राय विष्णुशर्मणे वंगिपरुव[१*]स्तव्याय कौण्डिन्यगोत्राय अ-
 [30.] पस्तम्बसूत्राय नारायणशर्मणे चान्तुरुव[१*]स्तव्याय भारद्वाजगोत्रा-
 [31.] य अपस्तम्बसूत्राय द्रोणशर्मणे चान्तुरुव[१*]स्तव्याय भारद्वा-
 [32.] जगोत्राय आपस्तम्बसूत्राय नारायणशर्मणे क्रोवशिरिव[१*]स्तव्या-
 [33.] य हरितगोत्राय आपस्तम्बसूत्राय माधवशर्मणे क्रोवशिरिव[१*]स्त-

PLATE IV a.

- [34.] व्य[१*]य परसर^२गोत्र[१*]य अपस्तम्बसूत्राय वेत्तमशर्मणे क्रोवशिरिव[१*]स्तव्याय वत्सगो-
 [35.] त्राय अपस्तम्बसूत्राय अरुदिशर्मणे उर्पुटूरुव[१*]स्तव्याय भारद्वाजगोत्राय
 [36.] अपस्तम्बसूत्राय नन्दिशर्मणे कारहैदुव[१*]स्तव्याय भारद्वाजगोत्राय अप-
 [37.] स्तम्बसूत्राय विष्णुशर्मणे कारहैदुव[१*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्रा-
 [38.] य भारमाशर्मणे कारहैदुव[१*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय यञ्जश-

PLATE IV b.

- [39.] र्मणे [चान्तु][रु*]व[१*]स्तव्य[१]य भारद्वाजगोत्राय अपस्तम्बसूत्राय वाददिशर्मणे क्राज-
 [40.] व[१*]स्तव्याय कौण्डिन्यगोत्राय अपस्तम्बसूत्राय वेण्णशर्मणे रायूरुव[१*]स्तव्य[१]-
 [41.] य अग्नी^३[वेश्य]गोत्राय अपस्तम्बसूत्राय रोम्पयशर्मणे वेदवेदांगरतेभ्यः
 [42.] पट्ठमनिरतेभ्य चतुर्विंशतिब्राह्मणेभ्य चन्द्र^४ग्रहणनिमित्ते उदक]पू-
 [43.] र्व^५ [कोरुपपरु] नाम ग्रामस्सर्वकरपरिह[१]रं [कृत्वा] दत्तः [१*] अस्यावधिविच[१रः पू]र्व[१तः] अ-
 [44.] तू[गुपपरु] दक्षिणतः वा]नपपरु पश्चिमतः वा[ण्डरु]पे[दयू] उत्तरतः गन[य्या]र-
 [45.] वु च[तुर्विंशत्यै] दत्तः [१*] अस्योपरि न [केन]चिद्वाधा करणीया [१*] करोति यस्त प-

PLATE V.

- [46.] श्रमहापातक[सं]युक्तो भवति [॥*] व्यासेनाप्युक्तं [॥*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानु-
 [47.] पालिता [१*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥*] स्वद[१]त्तां पर[१]त्तां वा [यो] हरेत्
 [48.] वसुधरां [१*] पष्टिवरुप^६सहस्राणि विष्टायां जायते रुमिः [॥*] कल्प[कोटिस्तहस्रा]णि
 [49.] स्व[१]र्गे मोदति भूमिदः [१*] अक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥*] रामेणाप्यु-
 [50.] क्तं [॥*] सर्वानेवं भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [१*] सामान्योय^७ धर्मसे-
 [51.] तुर्नृपाणां काले काले पालनीयो भवद्भिः [॥*] नरेन्द्रमृगराजस्य भ्रात[१*] हैहयवंशजः [१*] आज्ञप्ति-
 [52.] रस्य धर्मस्य नृप^८रुद्रनृपोत्तमः [॥*] विजयवादवास्तव्याय^९ अक्षरललिताचार्य्येण लिखितं [॥*]

^१ Read हरित°.^२ Read तेभ्यश्चतुर्विंशतिब्राह्मणेभ्यश्चन्द्र°.^३ Read आ°.^४ Read वास्तवेन.^५ Read पराशर°.^६ Read पूर्व°.^७ Read य°.^८ Read अग्नि°.^९ Read वर्ष°.^{१०} Read नृप°.

TRANSLATION.

Hail! The grandson of the illustrious Vijayâditya-mahârâja, who was adorned with a multitude of blameless and noble virtues, who had acquired the splendour of victory by his own arm in many warlike encounters, and who adorned the race of the glorious Chalukyas, who belong to the *gotra* of the Mânavyas, who are praised in the whole world; who are the sons of Hâritî; who have acquired the kingdom by the favour of (*Śiva*) the husband of Kausikî; who are protected by the assemblage of (*divine*) mothers; who are meditating at the feet of the lord Mahâsena (*Skanda*); who have subdued the territories of their enemies in an instant at the (*mere*) sight of the sign of the boar, a boon which they had obtained through the favour of the blessed Nârâyana (*Vishnu*); and whose bodies are purified by bathing at the end of horse-sacrifices;—

The beloved son of Vishṇuvardhana-mahârâja, who subdued the surrounding territories of his enemies with the edge of his flashing sword, who surpassed by his deeds Nriga, Nala, Nahusha, Ambarîsha and Yayâti, and who rejoiced in his sovereignty, just as Vishṇu in his discus;—

He whose commands are cherished by the diadems of all vassals who bow affectionately to (*his*) majesty, who is a receptacle of the three powers¹ which are suitable to the warrior-caste, who is resplendent with the strength which he has acquired by victories in many battles, Narendra-mṛigarâja, who has cut the temples of the elephants of his foes with the sword (*that resembles*) a claw² in his arm which is as fierce as Yama's rod, who has subdued the six (*internal*) enemies,³ who has acquired the four branches of royal science, who knows how to employ the four expedients,⁴ who chastises the wicked and shows favour to the good, who has conquered the world by his valour, just as (*Vishnu*) the destroyer of Madhu by his (*three*) steps, who is assisted by terrible and splendid courage, just as Yudhiṣṭhira was assisted by the courage of Bhîma and Arjuna, who, just as (*Râma*) the son of Daśaratha, gives pleasure to Sîtâ,⁵ who knows the right course, just as Manu, who disperses the crowd of his foes, just as the sun disperses the mass of darkness in a lotus-group,⁶ the most pious one, the devout worshipper of Maheśvara (*Śiva*), the asylum of the whole world, the illustrious Vijayâditya, the king of great kings, the supreme master, the lord, thus issues his commands to all householders, (*viz.*) heads of provinces, &c., who inhabit the district of

(Line 17.) “Be it known to you, (*that I*) gave on the occasion of a lunar eclipse, with a libation of water, the village called Korraparu, making (*it*) exempt from all taxes, to (*the following*) twenty-four brâhmanas, who are engaged in (*the study of*) the *Vedas* and *Vedāṅgas* and intent on (*the performance of*) the six duties, (*viz.*) to Venama-śarman, who dwells at Abhipendaṇḍuru, belongs to the Kauśika-gotra, follows the *Hiranyakeśi-sūtra* and is well versed in the *Vedas* and *Vedāṅgas*; to Chaṭi-śarman, who dwells at Nalûcheri, belongs to the Kauśika-gotra and follows the *Hiranyakeśi-sūtra*; to Vida-śarman, who dwells at Podengu, belongs to the Gautama-gotra and follows the *Hiranyakeśi-sūtra*;

¹ The three *śaktis* are *prabhāva*, *utsāha* and *mantra*.

² The king's sword is compared to a claw and consequently Narendra-mṛigarâja (i.e., *the lion among princes*) himself to a lion or to Narasimha.

³ These are *kāma*, *krodha*, *lobha*, *harsha*, *māna* and *māda*.

⁴ The four *upāyas* are *sāman*, *dāna*, *bheda* and *danḍa*.

⁵ In the case of the king, this seems to mean, that he was a favourite of Lakshmi, with whom Sîtâ is identified.

⁶ As “the lotus-group” does not suit the context, I suspect that something has fallen out after पद्मकर इति.

to Maviṇḍi-śarman, who dwells at Podaṅgu,¹ belongs to the Saṁkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Yājña-śarman, who dwells at Podaṅgu, belongs to the Harita-gotra and follows the *Hiranyakeśi-sūtra*; to ..śarman, who dwells at Podaṅgu, belongs to the Saṁkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Kâma-śarman, who dwells at Krovaśiri,² belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Urpuṭūru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Guṇjadeva-śarman, who dwells at Vaṅgipaṛru, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Bhadra-śarman, who dwells at Vaṅgipaṛru, belongs to the Śaṇḍilya-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Vaṅgipaṛru, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Nârâyana-śarman, who dwells at Vaṅgipaṛru, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Droṇa-śarman, who dwells at Chânturn, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Nârâyana-śarman, who dwells at Chânturn, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Mâdhava-śarman, who dwells at Krovaśiri, belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Vennama-śarman, who dwells at Krovaśiri, belongs to the Parâsara-gotra and follows the *Apastamba-sūtra*; to Arudi-śarman, who dwells at Krovaśiri, belongs to the Vatsa-gotra and follows the *Apastamba-sūtra*; to Nandi-śarman, who dwells at Urpuṭūru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Bhâramâ-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Yañja-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Bâḍadi-śarman, who dwells at Chânturn, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Veṇṇa-śarman, who dwells at Krâja, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; and to Rompayâ-śarman, who dwells at Râyûru, belongs to the Agniveśya-gotra and follows the *Apastamba-sūtra*.³

(Line 43.) (There follows) the description of the boundaries of this (village).³

(Line 45.) Nobody shall cause obstruction to this (grant); he, who does it, becomes possessed of the five great sins. Vyâsa also has said: [Here follow three of the customary imprecatory verses, which it is unnecessary to translate.]

(Line 49.) Râma also has said: [Here follows another verse.]

(Line 51.) The executor (âjñapti) of this charity (was) the excellent prince Nṛipa-Rudra, who was the brother of Narendra-mṛigarâja and a descendant of the Haihaya race.

(Line 52.) (This edict) was written by Aksharalalitâchârya, who dwelt at Vijayavâda.

No. 36. A GRANT OF ANNA I.

The original of the subjoined inscription belongs to the Government Central Museum, Madras. According to Mr. Sewell,⁴ it "was found at the close of the year 1871 buried in the ground in a field in the village of Eḍeru near Âkiripalle in the Kistna District, 15

¹ This place is elsewhere called Podaṅgu.

² Elsewhere called Krovaśiri.

³ This is left out in the translation, because the reading of the proper names is very uncertain owing to the bad preservation of this part of the grant.

⁴ *Lists of Antiquities*, Vol. II, p. 25.

miles north-east of Bezvâda, a village belonging to the present Zamîndârî of Nûzivîḍu. The plates were presented to the Madras Museum by the then Zamîndâr." A rough transcript and paraphrase of the inscription were published by S. M. Naṭeśa Śâstrî.¹ As the inscription deserves to be published more carefully owing to its bearing on a part of the history of the Eastern Chalukyas, I now edit it from the original plates, the use of which I owe to the kindness of Dr. E. Thurston, Superintendent, Government Central Museum.

The document is engraved on five copper-plates with raised rims, which are not less than $\frac{1}{4}$ inch thick. Each plate measures $9\frac{1}{4}$ by $4\frac{1}{4}$ inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The characters are extremely elegant and must have been engraved by an accomplished calligraphist. The plates are strung on a slightly elliptic ring, which is $\frac{1}{2}$ inch thick and measures about 5 inches in diameter. The well-cut circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $3\frac{1}{4}$ inches in diameter. It bears, at the top, a recumbent boar, which faces the right and is surmounted by the moon and the sun, two *châmaras*, an elephant-goad and a symbol which I cannot make out; across the centre, the legend श्रीत्रिभुवनाकुश; and at the bottom, an expanded lotus-flower (*side-view*),—all in relief, on a counter-sunk surface. Both the plates and the seal are in excellent preservation.

The inscription opens with a *maṅgala*, and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma I. Of the kings from Kubja-Vishṇuvardhana to Vishṇuvardhana IV. nothing but the names and the length of reigns is mentioned. The next king was Vijayâditya II., who is called Narendra-mṛigarâja in other inscriptions. He fought 108 battles during 12 years with the armies of the Gaṅgas and Raṭṭas, built 108 temples of Śiva in commemoration of his victories and ruled over Veṅgi for 44 years (*verses 2 to 4*). As Mr. Fleet has pointed out,² "the Gaṅgas here referred to were *mahāmaṇḍaleśvaras*, feudatories of the Râshṭrakûṭas, whose inscriptions are found in the Belgaum and Dhârwad Districts." The Raṭṭas mentioned in the grant were the Râshṭrakûṭas themselves. If we deduct the sum of the reigns of the Eastern Chalukya kings from Kali-Vishṇuvardhana to Châlukya-Bhîma II. from the date of the accession of Amma II.—Śaka 867³—the accession of Kali-Vishṇuvardhana and the death of his predecessor Vijayâditya II. would fall in Śaka 764. Most inscriptions assign to the latter a reign of 48 years, two inscriptions a reign of 40 years,⁴ and the subjoined inscription a reign of 44 years. Accordingly, his accession would fall in Śaka 716, 724 or 720. Hence the war between Vijayâditya II. and the Raṭṭas—as suggested by Mr. Fleet—may have taken place during the reigns of the two Râshṭrakûṭa kings Govinda III. and Śarva Amoghavarsha, who ruled at least from Śaka 726⁵ to 737 and from 737⁶ till at least 800⁷ respectively. As, in a grant of Śaka 730,⁸ the lord of Veṅgi is described

¹ *Ind. Ant.* Vol. XIII, p. 50; *Archæological Survey of Southern India*, Vol. IV, p. 176. An earlier abstract of the same inscription had been published in the *Proceedings of the Madras Government, Public Department*, 7th April 1873, and reprinted with notes in the *Indian Antiquary*, Vol. II, p. 175 f.

² *Ind. Ant.* Vol. XII, p. 218.

³ *Ibid.* VII, 16.

⁴ See *ibid.* VIII, 77, and the inscription No. 37.

⁵ *Ind. Ant.* Vol. XI, p. 126. The original of the inscription is dated in Śaka 726 expired, the *Subhānu* year. The latter corresponds to the current Śaka year 726.

⁶ *Ibid.* XII, 219. The current fifty-second year of Amoghavarsha's reign corresponded to Śaka 788 expired and the *Vyaya* year current.

⁷ *Ibid.* XIII, 135. The inscription is dated in Śaka 799 expired.

⁸ *Ibid.* VI, 68. The date in the original is Śaka 730 expired, the *Sarvajit* year. The latter corresponds to the current Śaka year 730.

as the servant of Govinda III., and as in a grant of Śaka 789¹ it is stated, that Amoghavarsha was worshipped by the lord of Veṅgī, it seems that each party claimed the victory over the other. The fact, that Vijayāditya II. built 108 temples of Śiva, is also alluded to in two other inscriptions, where it is said, that he founded 108 temples of Narendreśvara, i.e., temples of Śiva called after his surname Narendra.²

Nothing of importance seems to have happened during the short reign of Kāli-Vishnuvardhana. His successor Vijayāditya III., who reigned from Śaka 765-66 to 809-10, "having been challenged by the lord of the Raṭṭas, conquered the unequalled Gāngas, cut off the head of Maṅgi in battle, frightened the fire-brand Kṛishṇa and burnt his city completely" (verse 10.) The killing of Maṅgi and the burning of the city of Kṛishṇa is also reported in another inscription.³ The Kṛishṇa, whom Vijayāditya III. defeated, is probably identical with the lord of the Raṭṭas, who challenged him, and with the Rāshṭrakūṭa king Kṛishṇa II., whose earliest known date is Śaka 825.⁴

After the death of Vijayāditya III., the Rāshṭrakūṭas, as noticed by Mr. Fleet, seem to have been victorious; for his nephew Chalukya-Bhīma I., alias Drohārjuna, who ruled from Śaka 809-10 to 839-40, had to reconquer "the country of Veṅgī, which had been overrun by the army of the Raṭṭa claimants" (line 28 f.) The length of the reign of Vijayāditya IV., the successor of Chalukya-Bhīma I., is not mentioned in the subjoined inscription; according to other grants he ruled six months.

There followed the king, who issued the grant, Amma I., alias Rājamahendra or Vishnuvardhana VI. He, "having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries, won the affection of the subjects and of the army of his father (Vijayāditya IV.) and of his grandfather (Chalukya-Bhīma I.)" (line 39 ff.) The natural adversaries of Amma I. were probably the Rāshṭrakūṭas under Prabhūtavarsha III., whose inscription is dated in Śaka 842.⁵

The grant proper, which takes up the remainder of the inscription, is an order, which Amma I. addressed to the inhabitants of the Kaṇḍeṣuvāḍi-vishaya, and by which he granted the village of Goṇṭūru⁶ together with twelve hamlets to Bhaṇḍanāditya, alias Kuntāditya, one of his military officers. The donee belonged to the Paṭṭavardhinīvaṁśa. His ancestor Kālākampa had been in the service of Kubja-Vishnuvardhana, the first of the Eastern Chalukya kings, and had killed a certain Daddara in battle. Bhaṇḍanāditya himself had already served the donor's father, who is here called Vijayāḍitya-Kaliyarttyaṅka. The second part of this name corresponds to the Kollabhi-gaṇḍa or Kollabigaṇḍa of other inscriptions. The grant closes with the enumeration of the four boundaries of the village granted and of the names of the twelve hamlets included in it, and with two of the customary imprecatory verses.

¹ Ind. Ant. Vol. XII, p. 219.

² Ibid. VIII, 77: *aṣṭottara[sata*]-Narendreśvarāyatanānāṁ kavitā*; *ibid.* XIII, 213: *aṣṭottaraśata-mita-Narendreśvara-karaṇ[āḥ]*.

³ Ibid. XIII, 213: *Maṅgi-hanana-Kirāṇa*-(read *Kṛishṇa*)-*pura-dāhana-vikhyāta-kīrtiḥ*.

⁴ Ibid. XII, 221. The inscription is dated in Śaka 822 expired, the Dundubhi year. The latter corresponds to the current Śaka year 825.

⁵ Ibid. XII, 223. The date of the original is Śaka 840, the Pramāthin year. The latter corresponds to the current Śaka year 842.

⁶ According to Mr. Sewell (*Lists*, Vol. II, p. 26) it remains doubtful, whether the village of Goṇṭūru is identical with the modern town of Guṇṭūr in the Kistna District.

TEXT.

PLATE I.

- [1.] सर्वकारमशेषस्य जगतः सर्वदा शिवं [1*] गोब्राह्मणनृपाणां च शिवं भवतु सर्वदा ॥ [1*]
 [2.] स्वस्ति [11*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां कौ-
 [3.] शिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपादानुध्याता-
 [4.] नां भगवन्नारायणप्रसादसमाप्तादितवरवराहलङ्घनेक्षणक्षणव-
 [5.] शीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चलुक्या-
 [6.] नां कुलमलंकरणः¹ (11) सत्याश्रयवृद्धभस्य² भ्राता कुब्जविष्णुवर्द्धनोष्टाद-
 [7.] श वर्षाणि । तत्पुत्रो जयसिंहवृद्धभस्यस्त्रिंशद्वर्षाणि । तद्भ्रातुरिन्द्रराजन-
 [8.] न्दनो विष्णुवर्द्धनः नव वर्षाणि । तत्पुत्रो मंगियुवराजः पञ्चविंशतिसंवत्सरान्
 [9.] तत्सूनुर्जयसिंहस्त्रयोदश संवत्सरान् । तद्वै मातुरानुजः कोकिलि[1*]

PLATE II a.

- [10.] षण्मासान् । तदग्रजो विष्णुराजस्त्वानुजमुच्चाव्य(1) सप्तत्रिंशत्संवत्सरान् त-
 [11.] त्पुत्रो विजयादित्यभट्टारकः अष्टादशाब्दान् । तन्नन्दनो विष्णुवर्द्धनः षट्त्रिंश-
 [12.] दब्दान् । तत्पुत्रः [1*] गंगरट्टवलैस्सार्द्धम् द्वादशाब्दानह(1)त्रिंशम् [1*] भुजार्जितबलं
 [13.] खड्गसहायो नयविक्रमैः [11 २*] अष्टोत्तरं युद्धशतम् युद्धा शंभोर्महा-
 [14.] ल्यान् [1*] तत्संख्य(1)याकरोद्दीरो विजयादित्यभूपतिः [11 ३*] कृत्वा राज्यं
 [15.] स वैङ्गीश(1)सचत्वारिंशत्समान् [1*] चतुरुत्तरसंख्यातान् ययौ शख्यं सची⁵प-
 [16.] ते [11 ४*] तत्सूनुर्णय⁶वि(त्)द्वीरः कल्लचादिर्विष्णुवर्द्धनो⁷ । वैङ्गीनाथस्तमस्तानामायुधा-
 [17.] नां कळौ कृती [11 ५*] वर्ण⁸[1*]श्रमस्थितिनियोजनदक्षरक्षाशीक्षा⁹परपरपुरंजयस-

PLATE II b.

- [18.] कवाहु[1*] । नित्यन्निवर्गपरिपाळनतन्त्रमन्त्रिसंवर्द्धिताखिलधरातलल-
 [19.] लब्धतेजः [11 ६*] गजवाजियुद्धकुशलस्सार्द्धसंवत्सरं पतिः [1*] बभूव राज्ये [न]यवि-
 [20.] दभिषिक्तः कुलोन्नतेः । [७*] तत्पुत्रो जनि समस्तभूभृतां शासकः सकलसंपदां प-
 [21.] तिः [1*] धैर्यदानधृतिधर्मनिर्मलश्रीप्रतापधरमूर्तिविश्रुतः । [८*] समरनि-
 [22.] रतारातिव्रातानेकधरेश्वरान् (1) प्रकृतिबलसंपन्नः तेजस्ततिक्रम-
 [23.] णोन्नतिः⁹ । विलसदसिना जित्वा सूर्यं प्रतापयशोमयैर्जगति विजयादि-
 [24.] त्यो नित्यं गुणैश्च जिगाय सः । [९*] गंगानगजवैरिशक्तिरसमान् (1) रद्वेशसंचोदितो
 [25.] जित्वा मंगिशिरोहरत् युधि महाबाह्वाप्तवीर्यार्थमा । कृष्णं संकिलमं¹⁰

PLATE III a.

- [26.] किताखिलबलप्राप्तोरुसद्विक्रमो (1) भीतार्त्तौ¹¹ च विधाय तत्पुरमरं यो
 [27.] निर्ददाह प्रभुः । [१०*] स समस्तभुवनाश्रयश्रीविजयादित्यश्रुतश्रुतारि¹²

¹ Read °करिष्णोः.² भ is a correction for भे; the writer was probably at first going to write °वल्लभेन्द्रस्य.³ The akshara षण् is incomplete.⁴ Read तद्वै⁹.⁵ Read सख्यं शची⁹.⁶ Read तत्सूनुर्णय⁹.⁷ Read °वर्धनः.⁸ Read °शिक्षा⁹.⁹ Read °जोन्नतिः ?¹⁰ The anusvāra is engraved at the beginning of the next plate.¹¹ Read भीतार्त.¹² The anusvāra stands at the beginning of the next line.

- [28.] शद्धर्पाणि । तदनु सवितर्यस्तंगते तिमिरपटलेनेव रट्टदायादबले-
 [29.] नाभिव्याप्तम् वेगीमण्डलम् तदनुजविक्रमादित्यसूनुश्रुलुक्यभीमा-
 [30.] धिपो द्रोहार्जुनापरनामा स्वविक्रमैकसहायतरवारिप्रभयावभा-
 [31.] स्याधिपतिरभूर्तिक च ॥ दीनानाथनग्रनटगायकधर्मध्वजवृत्तीनाम् पितरावि-
 [32.] व सखेव गुरुरिवाभिलषितं विस्तीर्य कल्पतरुप्रतिमश्चेतांसि दानेन संत-
 [33.] र्य त्रिशद्धर्पाणि (1) पालयित्वात्मगुणैः पुरन्दरमानन्दयन्निव तत्सख्यमगमत् ।

PLATE III b.

- [34.] तत्पुत्रो विजयादित्यः शैशवालब्ध¹संपदा [1*] सर्वभोगाधिराज्यांगबलरत्नै-
 [35.] रं² विश्रुतः । [११*] जीवत्येव प्रतापापितरि³ भुजबलध्वस्ततद्वैरिवर्गः पश्चाजित्वारिवर्ग-
 [36.] न्नजमजितमहाशक्तिसंपन्नमन्त्रः [1*] प्रज्ञाचक्रेण बाह्यां रिपुसमितिमपि स्वार्थ-
 [37.] भोगैः कृतार्थो राज्याशीर्द्धिव्यतेजाः समदलमधिपो जेतुमिन्द्रं प्रया-
 [38.] तः । [१२*] तत्सूनुदयादित्य इवाम्म⁴ राजमहेन्द्रापरनामा रिपुतिमि-
 [39.] रमारान्निहत्य प्रकृतिसपत्नपक्षनिक्षिप्तसामन्तकुल्यकुटिलमनोभं⁵-
 [40.] गकरं करवालमुत्कृत्य⁶ शक्तित्रयसंपन्नप्रतापावर्जितपितृपितामह-
 [41.] प्रकृतिवलः प्रज्ञया सुरगुरुं तेजसा भानुमन्तं क्षमया क्षमामम-

PLATE IV a.

- [42.] रगिरिं विविधनुधसमाश्रयतयानुकुर्वन् सर्वलोकाश्रयश्रीविष्णुवर्द्धनम-
 [43.] हाराजः स्वराज्याभिषेककृतकल्याणः सिंहासनारूढः कण्डे⁷नुवाडिविषय-
 [44.] निवासिनः सर्वान्कुटुंबिनस्समाहूयेत्यमाज्ञापयति स्म । अस्मत्कुलकच्छचाणप-
 [45.] रंप(1)रानियोगाधिरुतपट्टवर्द्धिनीवंशाग्रण्या । का⁸कंप इति विश्रुते-
 [46.] न । कुब्जविष्णुवर्द्धनानुचरेण संग्रामे तदनुज्ञया । दुर्द्धर्षवलं ददरना-
 [47.] मानं विनिहत्य तच्चिह्नानि । येन जगृहिरे । तत्कुलप्रसूतसोमादित्यस्य सूनुर-
 [48.] नेकयुद्धलब्धप्रतापः प्रितिविधराजः [1*] तत्सूनुस्सकलारातिमदच्छेदकरा-
 [49.] युधः [1*] सेवको विजयादित्यकालियर्च्यकभूभुजः [॥ १३*] अभैपुर्भण्डनादित्यं दृष्ट्वा

PLATE IV b.

- [50.] प्रतिमुखांजनम्⁹ । प्राप्तमुजलगण्डाकं⁹ यं परे यमसन्निभम् । [१४*] यो हि । शत्रूणां
 [51.] तुमुलेपु वीरपटहं संश्राव्य जित्वा बलं कुंतादित्य इति (1) श्रुतांकितमहा-
 [52.] कीर्त्तिप्रतापालयः [1*] मच्चित्तं परितोष्य भृत्यपदवीं लब्ध्वा प्रसादगंतः¹⁰ स्फीता-
 [53.] नेकवलारिभूपविजयि¹¹ श्रीजन्मबाहुन्नतिः¹¹ । [१५*] तस्मै । सद्वादशग्रामटिको
 [54.] गौदूरु नाम ग्रामः सर्व्वकरपरिहारीकृत्यास्माभिर्दत्त इति (1) विदिनम-
 [55.] स्तु वोस्माभिः ॥ अस्यावधयः । पूर्व्वतः गोंगुव । दक्षिणतः गोणयूरु । पश्चिमत-

¹ Read शैशवालब्ध².⁴ Read इवाम्मो.⁶ Read मुत्कृत्य.⁹ Read प्रसादं गतः.² Read रत्नेन?⁵ The anusudra stands in the next line.⁷ Read प्रतिमुखांजनम्.¹⁰ Read विजय⁹.³ Read प्रतापापितरि.⁸ Read मुज्वलगण्डाकं.¹¹ Read बाहुन्नतिः.

- [56.] : । कलुचेरुवुत्तु । उत्तरतः मडपल्लि । एतेवाम्मध्यवर्त्तिनः क्षेत्रसीमानः । पूर्व्वतः ।
 [57.] पोतुरायु । आग्नेयतः । पेदकोयिलमु । दक्षिणतः कुरुवपोटि । नैरितितः¹ पे-

PLATE V.

- [58.] रुवाति कुरुव । पश्चिमतः । पालगुंठ पडुमटिकट्ट । वायव्यतः । पोलकुं-²
 [59.] गोण्ड मोनदुर्ग भववति³ । उत्तरतः मडपल्लिपुरु । ईशानतः⁴ । चामिरेनिगुं-⁵
 [60.] ट्ट ॥ अस्योपरि न केनचिद्वाधा कर्त्तव्या यः करोति स पंचमहापातको भव-
 [61.] ति तथा च व्यासेनोक्तं [॥*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [॥*] यस्य
 [62.] यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ स्वदत्तां परदत्तां वा यो ह-
 [63.] रेत्तु वसुन्धरान्⁶ [॥*] षष्टिं वर्षसहस्राणि विष्टायां जायते कृमिः ॥

TRANSLATION.

(Verse 1.) Let there be prosperity of all kinds for ever to the whole world, prosperity for ever to cows, brāhmanas and princes !

(Line 2.) Hail ! Kubja-Vishṇuvardhana,—the brother of Satyāśraya-Vallabha, who adorned the race of the glorious Chalukyas, *etc.*⁷—(ruled) for eighteen years. His son Jayasimha-Vallabha (ruled) for thirty-three years. Vishṇuvardhana, the son of his brother Indra-rāja, (ruled) for nine years. His son Maṅgi-yuvarāja (ruled) for twenty-five years. His son Jayasimha (ruled) for thirteen years. Kokkili, his younger brother from a different mother, (ruled) for six months. His elder brother Vishṇu-rāja, having expelled his younger brother, (ruled) for thirty-seven years. His son Vijayāditya-bhaṭṭāraka (ruled) for eighteen years. His son Vishṇuvardhana (ruled) for thirty-six years. His son,—

(Verses 2 and 3.) The brave king Vijayāditya,—having fought 108 battles, in which he acquired power by his arm, with the armies of the Gaṅgas and Raṭṭas for twelve years, by day and by night, sword in hand, by means of polity and valour,⁸—built the same number (*i.e.*, 108) large temples of Śiva.

(Verse 4.) Having ruled his kingdom for forty-four years, this lord of Veṅgī became a companion of Indra.

(Verses 5 to 7.) His son Kali-Vishṇuvardhana, the brave lord of Veṅgī,—who knew (*the science of*) polity ; who was skilled in fighting (*kali*) with all weapons ;⁹ who was devoted to the art of protecting (*his subjects*), as he was able to enforce the rules of the castes and orders ; whose arms were engaged in the conquest of hostile cities ; who acquired glory on the whole earth, which was made prosperous by his ministers, whose chief aim was always to cherish the three objects of life ; who was skilled in fighting with elephants and horses ; and who knew (*how to follow the precepts of*) polity in ruling,—was the anointed lord of his prosperous race for one and a half years.

¹ Read नैरितितः.

² The *anusvāra* stands in the next line.

³ Read भगवती ?

⁴ Read ऐशानतः.

⁵ The *anusvāra* stands in the next line.

⁶ Read वसुंधराम्.

⁷ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

⁸ The exigencies of the metre seem to have occasioned the plural *nayavikramaiḥ* instead of the dual *nayavikramābhyām*.

⁹ This epithet seems to be intended for an etymological explanation of the king's surname Kali.

(Verse 8.) His son was a ruler of all princes and a lord of all wealth, who was renowned for a frame, which possessed the splendour of beauty, (*that appeared the more*) spotless on account of his valour, liberality, firmness and justice.

(Verse 9.) Having conquered by his flashing sword crowds of warlike enemies (*and*) many princes, this Vijayâditya (i.e., *the sun of victory*), who possessed natural power, and whose rise was due to an inheritance of abundant majesty, daily conquered the sun in the world by his virtues, which consisted of valour and glory.

(Verse 10.) Having been challenged by the lord of the Raṭṭas, this lord,—who possessed the strength of Śiva, (*who resembled*) the sun by the power obtained by his strong arm, and who had gained great and excellent might¹ by his strength, which impressed its mark on the universe,—conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle, frightened the firebrand Kṛishṇa and burnt his city completely.

(Line 27.) This asylum of the whole world, the illustrious Vijayâditya (*ruled*) for forty-four years. After him, the son of his younger brother Vikramâditya, (*viz.*) king Chalukya-Bhîma, whose other name was Drohârjuna, illumined the country of Veṅgî, —which had been overrun by the army of the Raṭṭa claimants, just as by dense darkness after sunset,—by the flashing of his sword, the only companion of his valour, and became king. Then, having fulfilled, like parents, like a friend, (*or*) like a preceptor, the desires of the distressed, the helpless, the naked, the daneers, the singers and those who gained their livelihood by (*carrying*) the banner of virtue, having gratified (*their*) minds by gifts, like the tree of paradise, and having ruled for thirty years, he became a companion of Indra, as though he had delighted him by his virtues.

(Verse 11.) His son Vijayâditya was famed for his wonderful strength, which was the means of his sway over all enjoyments, and through which he gained prosperity from his infancy.

(Verse 12.) Having destroyed the crowd of his (*viz., his father's*) foes by the strength of his arm (*and*) through his valour, while his father was still living, and having conquered after (*his father's death*) the crowd of his own enemies² and the association of his external foes by his extensive wisdom, (*this*) lord,—whose plans were backed up by invincible and great power, who was satisfied by the enjoyment of (*all*) his desires, who longed for (*another*) kingdom, and who had obtained glory,—went to Indra, in order to conquer one equal half (*of Indra's throne*).

(Line 38.) His son Amma, whose other name was Râjamahendra,—having destroyed from afar his enemies, as the rising sun (*destroys from afar*) the darkness, and having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries,—won the affection of the subjects and of the army of his father and of his grandfather by his might, which was backed up by the three (*regal*) powers. (*He*) who resembled the teacher of the gods in wisdom, the sun in glory, the earth in patience and the mountain of the immortals through his being the resting-place of many learned men (*or gods*), the asylum of the whole world, the illustrious Vishṇuvardhana-mahârâja, who had celebrated the festival of his anointment to the kingdom, and who had ascended the throne, having called together all the householders, who inhabit the district of Kanderuvâdi, thus issued his commands:—

¹ By the expression *urusadrakrama*, a comparison with Vishṇu (*Trivikrama*) is hinted.

² The six internal enemies of man seem to be intended; see page 35, note 3.

(Line 44.) The chief of the Paṭṭavardhinī family, which was (*always*) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kālakampa, the follower of Kubja-Vishṇuvardhana, killed in battle with his permission (*a king*) called Daddara, whose army was difficult to be overcome, and seized his banners. The son of Somāditya, who descended from his race, was Pritiviya-rāja (!), who acquired glory in many battles.

(Verses 13 and 14.) His son, whose weapons destroyed the pride of all enemies, a servant of king Vijayāditya-Kaliyarttyaṅka, (*was*) Bhaṇḍanāditya, of whom his enemies were afraid, when they perceived him approaching, his face covered with collyrium and his cheeks flushed, as if it were Yama, whose (*elephant*) Añjana¹ was facing (*them*), and the temples (*of whose elephant*) were shining (*with rutting-juice*).

(Verse 15.) For, having sounded the drum of heroes in tumultuous conflicts with the enemies and having defeated (*their*) army, he,—(*who was also called*) Kuntāditya, and who was the abode of the splendour of great fame combined with sacred knowledge,—pleased my mind, entered my service and obtained my favour; his long arms were the origin of the splendour of victory over hostile kings, whose armies were large and numerous.

(Line 53.) “To him we gave the village called Goṇṭūru together with twelve hamlets, having exempted it from all taxes. Thus be it made known to you by us. Its boundaries (*are*):—on the east, Goṅguva; on the south, Goṇayūru; on the west, Kalucheruvulu; on the north, Maḍapalli. The hamlets,² which are situated between these (*four villages*), (*are*):—on the east, Potuṛāyu; on the south-east, Peddakoyilamu; on the south, Kuṛuvapoṭi; on the south-west, Peruvāti (*and*) Kuṛuva; on the west, Pālaguṇṭa (*and*) Paḍumatikaṭṭa; on the north-west, Polakuṇḡoṇḍa, Monadurga (*and*) Bhagavatī; on the north, Maḍapalliparṇu; on the north-east, Chāmireṇiguṇṭa. Nobody shall cause obstruction to this (*grant*). He, who does it, becomes (*guilty*) of the five great sins. And Vyāsa has said thus: [*Here follow two of the customary imprecatory verses.*]”

No. 37. A GRANT OF CHĀLUKYA-BHĪMA II.

The original of the subjoined inscription was kindly placed at my disposal by R. Sewell, Esq., then Acting Collector of the Kistna District, and was, at his desire, made over to the Central Museum, Madras, for safe custody. It was discovered recently, while digging a mound near the temple at Kolavennu, Bezvāḍa Tālluqa. The document consists of three copper-plates with raised rims. Each plate measures $9\frac{1}{4}$ by $4\frac{5}{8}$ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. The writing on the third plate breaks off in the description of the boundaries of the granted village. As there is no trace of any letters after the words: *yasyāvadhayah pūrvataḥ*, “the boundaries of which (*are*), to the east,” it seems that the document was left incomplete, perhaps because the necessary details of the surroundings of the village were not to hand, when the edict was issued. The plates are strung on a ring, which is $\frac{1}{2}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{1}{4}$ inches in diameter. It bears at the top a standing boar, which faces the right, with the sun and the moon over it, a *chauri* and an elephant-goad on its left and a *chauri* on its right; the centre of the seal is occupied by the legend श्रीत्रिभुवनांकुश and its bottom

¹ Añjana is generally used as the name of Varuṇa's elephant, while Yama's is called Vāmana.

² *Kshetrasīman* seems to have the same meaning as *grāmatikā* in line 53.

by a lotus-flower with eight petals (*bird's-eye view*),—all in relief on a counter-sunk surface. Both the inscription and the seal are in fairly good preservation.

The inscription opens with a *maṅgala*, which mentions the lotus-flower that rises from Viṣṇu's navel,¹ and then gives the usual *vanśāvali* of the Eastern Chālukyas from Kubja-Viṣṇu to Vikramāditya, the younger son of Chālukya-Bhīma I. The ensuing reign of Yuddhamalla, the son of Tālapa, is left out. This omission is probably due to the fact, that Chālukya-Bhīma II. considered his predecessor, whom he conquered, as an usurper and ignored him purposely. The grant consists of an order addressed by Chālukya-Bhīma II. *alias* Viṣṇuvardhana VII. to the inhabitants of the Kaṇḍuvāṭi-vishaya² and issued at the request of a vassal of the king, the Pānara prince Vājaya. On the occasion of a winter-solstice (*uttarāyana*),³ Bhīma II. gave the village of Koḍhatalli as an *agrahāra* to Kommaṇa, who knew the *kramapāṭha* (*kramavid*) and adhered to the *Āpastamba-sūtra*. The donee was the son of Deṇiya, who knew the *kramapāṭha* (*kramaka*), and of Kandamavvā, and the grandson of Revaśarman, an inhabitant of Ābharad-vasukālmādi.

TEXT.

PLATE I.

- [1.] हरिनाभिसरोजन्मा मेरुनालविशालितः [1*] अजस्य जन्मभूरादिपद्मौ जयति शा-
- [2.] श्वतं । [१*] स्वस्ति [॥*] श्रीमतां सकलभुवनसंसूयमानमानव्यसगोत्राणां हारीतिपु-
- [3.] त्राणां कौशिकीवरप्रसादलब्धराज्यानां मानृगणपरिपालितानां स्वामिमहासे-
- [4.] नपादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवरा-
- [5.] हलाच्छनेक्षणक्षणवशीकृतारातिमण्डलानां मश्वमेध[१*]वभृथस्तानप-
- [6.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिणोः (१) सत्याश्रयस्य
- [7.] भ्राता कुञ्जविष्णुरष्टादश वर्ष[१*]णि । तत्पुत्रो जयसिंहस्त्रयस्त्रिंशतं । तद्भ्रातुरि-
- [8.] न्द्रराजस्य नन्दनो विष्णुवर्द्धनो नव । तत्सुतो मंगियुवराजपञ्चविंशति[१*] । तदात्म-
- [9.] जो जयसिंह त्रयोदश । तद्वैमातुरा[नु*]जः कोकिलि[ः*] पन्मास^४ । तज्ज्येष्ठो^५ विष्णुवर्द्ध-

PLATE IIa.

- [10.] नस्सप्तत्रिंशतं । तदौरसो विजयादित्यभट्टार अष्टादश^{१०} । तत्पुत्रो विष्णुराज[ः*] प-
- [11.] द्मत्रिंशतं । तत्सूनुर्नरेन्द्रमृगराज चत्वारिंशतं । तत्सुत[ः*] कलिविष्णुवर्द्धनोष्टादश-
- [12.] मासं । तत्तनुजो गुणकेनछविजयादित्य चतुचत्वारिंशतं । तदनुजविक्र-
- [13.] मादित्यात्मजश्रालुक्यभीम त्रिंशतं^{१३} । तत्पुत्रो विजयादित्य[ः*] पन्मास^{१४} [१*]

¹ For this sacred emblem of the Vaishnavas the lotus-flower on the royal seal seems to be intended.

² See No. 36, line 43, and *Ind. Ant.* Vol. XIII, page 56.

³ Professor Bühler has drawn attention to the fact, that the three great modern Sanskrit dictionaries compiled by Europeans contain a mistake in their explanations of *uttarāyana* and *dakṣiṇāyana*, and that in reality the former means "the winter-solstice," the latter "the summer-solstice." See *Vienna Oriental Journal*, Vol. II, page 90.

⁴ Cancel the *anuvāda*.

⁵ Read तद्द्वै.

⁶ Read मद्यारकोष्टदश.

⁷ Read ममिन्विशतम.

⁸ Read न्द्र.

⁹ Read पन्मासान्.

¹⁰ Read राजश्रुत्वा.

¹¹ Read पन्मामान्.

¹² Read सिंहस्त्रयो.

¹³ Read तज्ज्येष्ठो.

¹⁴ Read दित्यथतुश्चत्वा.

- [14.] तत्तनुजोम्मराज[ः*] सप्त संवत्सर[ः*]न् । तत्सूनुर्विजयादित्य[ः*] प-
 [15.] क्षं । तदनु ता[ः]पराजो मासं । तं विनिर्जित्य चालुक्यभिमा[ः*]न-
 [16.] यो विक्रमादित्य[ः*] सं[ः]व[ः]त्सरं सत्रिकलिगं वैगिमण्डलमपालयत् ॥ द्वैमातुरोम्मरा-
 [17.] जस्य विजयादित्यनन्दन[ः*] चालुक्यभीमो बध्नाति पट्टमाचन्द्रतारकं । [२*] यस्तात-
 [18.] [वि]क्यनाख्यं न्व[ः]दिमुत्ति[ः]व[ः] [?] राजमार्त्तण्डो^३ आजौ विजित्य बाह्वागर्गापयति^३ ज-

PLATE IIb.

- [19.] नैर्निजं^४ जनोदाह(र)रणं ॥ मेरुरिवालंध्यमाहिमा ॥ इन्दुरि[ः*] सकलकलाधा-
 [20.] रस्त सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराज[ः*]धिराजपरमेश्वरपरम[भ*]द्वा-
 [21.] रकपरमब्र[ह्माण्या^५ क]ण्डे^६वाटिविषयनिवासिनो राष्ट्रकुट^६प्रमुखान् कुटि-
 [22.] विन इथमा^७ज्ञ[ः*]पयति ॥ पानरमहीपपावनसत्यत्यागाभिमान-
 [23.] शौर्यनिधिः । मद्राज्यरक्षणांसलबाहुर्व्राज्य इति क्षितीशस्ते-
 [24.] न (I) प्रार्थ्यमानैरस्माभिः [ः*] आभरद्वसुकालमादिवास्तव्याद्रेवशर्मणः [ः*] दे-^८
 [25.] णियक्रमको जज्ञे वेदि^९वेदांगविद्विभुः ॥ [३*] स्यत्रे^{१०}णापस्तंबः^{११} कोम्मणः कुलभूष-
 [26.] णः । सुत[ः*] स्व(I)भिजनस्तस्य (I) ब्रह्मश्रीभास्वरद्युतिः । [४*] कन्दमव्वात्मजः कान्त्या(ः) का-
 [27.] मः कामधुगर्त्थिनां । यत्सम्पत्सरसीमेत्य(ः) विप्रहंसा विभान्त्यमी । [५*]

PLATE III.

- [28.] यत्पुत्रपौत्राः पटवो वटवो व(र)गोष्ठिषु । अग्रहाराग्र[पू]ज[ः*]नामा-
 [29.] म^{१२}वन्ति परंपरां ॥ [६*] तस्मै^{१३} कोम्मणक्रमविदे सर्वकरपरिहारेण कोढत-
 [30.] छि नाम ग्रामः अग्रहारिकृत्य^{१४} उदकपूर्वमुत्तरायणनिमित्ते दत्तमि-
 [31.] ति विदितमस्तु वः ॥ [७*] यस्य[ः*]वधयः पुर्वतः^{१५}

TRANSLATION.

(Verse 1.) The primeval lotus-flower, which rises from a tank (*that consists of*) the navel of Hari (*Vishṇu*), which is enlarged by a stalk (*that consists of the mountain*) Meru, and which is the birth-place of Aja (*Brahman*), is victorious for ever.

Hail! Kubja-Vishṇu, the brother of Satyâśraya, who adorned the race of the glorious Châlukyas, *etc.*,^{१६} (*ruled*) for eighteen years.

His son Jayasimha (*ruled*) for thirty-three (*years*).

Vishṇuvardhana, the son of his brother Indra-râja, (*ruled*) for nine (*years*).

His son Maṅgi-yuvarâja (*ruled*) for twenty-five (*years*).

His son Jayasimha (*ruled*) for thirteen (*years*).

Kokkili, his younger brother from a different mother, (*ruled*) for six months.

His elder brother Vishṇuvardhana (*ruled*) for thirty-seven (*years*).

^१ Read °भीम°.

^२ Read °मार्त्तण्ड.

^३ Read बाह्वा गापयति.

^४ Read °नैर्निजं.

^५ Read °ब्रह्माण्याः.

^६ Read °कूट°.

^७ Read कुटुम्बिन इत्यमा°.

^८ There is a crack at the right of this letter, which may have been पे.

^९ Read वेद°.

^{१०} Read सूत्रे°.

^{११} Two aksharas are missing in this *pāda*.

^{१२} Read पु.

^{१३} Read तस्मै.

^{१४} Read °रीकृत्य.

^{१५} Read पूर्वतः.

^{१६} The passage, which is emitted in the translation, is identical with the first 4 lines of No. 35.

His legitimate son Vijayâditya-bhaṭṭâraka (*ruled*) for eighteen (*years*).
 His son Viṣṇu-râja (*ruled*) for thirty-six (*years*).
 His son Narendra-mṛigarâja (*ruled*) for forty (*years*).
 His son Kali-Viṣṇuvardhana (*ruled*) for eighteen months.
 His son Guṇakenalla-Vijayâditya (*ruled*) for forty-four (*years*).
 Châlukya-Bhîma, the son of his younger brother Vikramâditya, (*ruled*) for thirty (*years*).

His son Vijayâditya (*ruled*) for six months.
 His son Amma-râja (*ruled*) for seven years.
 His son Vijayâditya (*ruled*) for half a month.
 After him Tâlapa-râja (*ruled*) for (*one*) month.
 Having conquered him, Vikramâditya, the son of Châlukya-Bhîma, ruled for (*one*) year over the country of Veṅgi together with Trikaṭiṅga.

(*Verse 2.*) Châlukya-Bhîma, the son of Vijayâditya and brother of Amma-râja by a different mother, ties the (*royal*) tiara for as long a time as the moon and stars shall endure.

Having conquered in a battle with his arm Tâta-Bikyana (?), this Râja-mârtanḍa¹ (i.e., *the sun among kings*) causes his fame to be sung by the people.

He who, like Meru, is possessed of insurmountable greatness, and who knows all arts (*kalâ*), just as the (*full*) moon possesses all digits (*kalâ*), this asylum of the whole world, the illustrious Viṣṇuvardhana, the king of great kings, the supreme master, the supreme lord, the most pious one, thus issues his commands to the householders, (*viz.*) heads of provinces, *etc.*, who inhabit the district of Kaṇḍeṣuvâṭi:—

“Be it known to you that, at the request of king Vâjjaya, who purifies the Pânara princes,² who is a treasure-house of truthfulness, liberality, pride and heroism, and whose strong arm (*is able*) to protect my kingdom;”—

(*Verse 3.*) From Revaśarīnan, who dwelt at Âbhāradvasukâlmâdi, there sprang the lord Deṇiya, who knew the *kramapâṭha*, the *Vedas* and *Vedāṅgas*.

(*Verse 4.*) His son was the noble Kommaṇa, a follower of the *Âpastamba-sûtra*, who adorned his race and was resplendent with holiness;

(*Verse 5.*) The son of Kādamavvâ, (*who resembled*) Kâma in beauty and who fulfilled the desires of suppliants. Having approached his abundance, those brâhmanas are resplendent, just as swans which have entered a tank.³

(*Verse 6.*) His sons and grandsons, youths who are clever in assemblies of eminent men, obtain a succession of *agrahâras* and of highest marks of reverence.

“To this Kommaṇa, who knows the *kramapâṭha*, we gave, with exemption from all taxes, the village called Koḍhatali, making it an *agrahâra*, with a libation of water, on the occasion of the winter-solstice.”

The boundaries of this (*village are*): on the east

No. 38. A GRANT OF AMMA II.

Like the preceding inscription, this one was received from Mr. R. Sewell, who found it lying in the Huzûr Treasury attached to the Collector's Office, Masulipatam, and was made over to the Madras Museum. The document consists of three copper-plates with raised rims.

¹ This seems to have been a *biruda* of Châlukya-Bhîma II.

² *I.e.*, who belonged to the Pânara race.

³ *I.e.*, he was liberal to brâhmanas.

Each plate measures $7\frac{3}{4}$ by $3\frac{3}{4}$ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. They are all much worn, and of the third plate one entire half is lost. The plates are strung on a ring, which is $\frac{3}{8}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{7}{8}$ inches in diameter. It is much corroded, but still shows distinct traces of a standing boar, which faces the right, at the top, of the legend श्रीत्रिभुवनकुश across the centre, and of a lotus-flower with eight petals [*bird's-eye view*] at the bottom—all in relief on a counter-sunk surface.

The document opens with the usual *vaṃśāvalī* of the Eastern Chalukyas from Kubja-Vishnuvardhana. The donor is Amma-rāja II. *alias* Vijayāditya V. (who began to reign in Śaka 867). The king addresses his order to the inhabitants of the Gudravāra-vishaya, which must be identical with the Gndrāvāra- or Gudrahāra-vishaya of other inscriptions.¹ The donee, whose name is lost, was the family priest (*kulabrahmana*) of the king and belonged to the Kaundilya-gotra (*sic*). The object granted seems to have been a field, which had formerly belonged to the donee (*etadiya-prāktana-kshetra*), but had been taken away from him (*vilupta*) and was probably restored to him by the present document. The other details of the grant are lost.

TEXT.

PLATE I.

- [1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां
- [2.] हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्मातृगणपरिपालिता-
- [3.] नां स्वामिमहासेनपादानुध्यायिनां भगवन्नारायणप्रसादस[मा]-
- [4.] सादिनवरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानां² मश्व-
- [5.] मेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंक[रि*]-
- [6.] ण्णोस्तस्याश्रयवल्ग्वभेन्द्रस्य भ्राता कुञ्जविष्णुवर्द्धनोष्टादश वर्षाणि वेगी-
- [7.] देशमपालयत् । तदात्मजो [ज]यसिंहस्त्रयस्त्रिंशत् ॥ तदनुजे-
- [8.] न्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ [तत्सू]नुर्मर्गियुवराजः पञ्चविंशतिम् [॥*]

PLATE IIa.

- [9.] तत्पुत्रो जयसिंहस्त्रयोदश । तदवरजकोकिलिः³ षण्मासान् । तस्य ज्येष्ठो⁴
- [10.] भ्राता विष्णुवर्द्धनस्तमुच्चाव्य सप्तत्रिंशत् ॥ तत्पुत्रो विजयादित्यभट्टार-
- [11.] कोष्टादश ॥ तत्सुतो विष्णुवर्द्धनप्व⁵ द्वात्रिंशत् ॥ तत्सुतो विजय[दि*]त्यनरेन्द्रमृ-
- [12.] गराजसोष्ट⁶ चत्वारिंशत् ॥ तत्पुत्रः कलिविष्णुवर्द्धनोध्यर्द्ध-
- [13.] वर्षा⁷ ॥ तत्सुतो गुणगविजयादित्य चतुचत्वारिंशत् ॥ त-
- [14.] द्वातुर्विक्रमादित्यभूपतेः विलसत्कण्ठिकादामकण्ठस्य तनयो

¹ Gudrāvāra, *Ind. Ant.* Vol. VIII, p. 76; Gudrahāra, Vol. VII, p. 192; Vol. XIII, p. 137.

² Cancel the *anusvāra*.

³ Read °जः कोकिलिः.

⁴ ज्येष्ठो is obliterated at the top and therefore looks like ज्येष्ठा.

⁵ Read ष्व.

⁶ Read °राजस्ताष्ट°.

⁷ Read °वर्षम्.

⁸ Read °दित्यश्चतुश्चत्वा°.

- [15.] नयी¹ । दीनानाथातुराणान्द्विजवरसमितेर्याचकानां यतीनाम्ना-
[16.] नादेशागतानां पटुवट्टनटसद्वायकानां कवीनां [1*] वन्धूनामन्ध-

PLATE IIb.

- [17.] [का]नामभिलषितकलश्राणनाद्रक्षणाघो मातेव त्रिंशदब्दान्भुवमभुनगसौ
[18.] [चा]रुचालुक्यभीमः ॥ [१*] तत्पुत्रो विजयादित्यष्णमासान् । तस्याम्मराजः सप्त । तदनु तालप-
[19.] राजो मासं । तमुच्चाव्य चालुक्यभीमात्मजो विक्रमादित्यः[२*] संवत्सरान् । तदनु युद्धमच्छः[३*] स-
[20.] [स ।] निर्जित्यार्जुनसन्निभो जनपदात्तन्निर्गमय्योद्धतन्दायादानिनभानुलीनभगणाकारान्विधायेत-
[21.] [रान्] । वज्जीवोर्जितनाकमम्मनृपतेर्भ्राता कनीयान्भुवं भीमो भीमपराक्रमस्तमभुनक्
[22.] [सं]वत्सरान् द्वादश ॥ [२*] तस्य महेश्वरमूर्तेरुमासमानाकृतेकुमाराभः [1*] लोकमहादेव्याः[३*] खलु
[23.] [य]स्तमभवदम्मराजाख्यः ॥ [३*] यस्मिन्शासति नृपतौ परिपक्वानेकसस्यसंपच्छा[ली] । सततपयोधे-
[24.] [नु]रभीर्त्रिरीतिरपरुज्जिरेस्त्वचोरो देशः ॥ [४*] स्तमस्तभुवनाश्रयश्रीविजयादित्यमहा[राजा]-
धिराज-
[25.] [प]रमेश्वरः परमभट्टारकः परमब्रह्मण्य⁹ गुद्रवारविषयनिवासिनो राष्ट्रकूट¹⁰प्रमुखा]-

PLATE III.

- [26.] न्कुटुंबिनस्तमाहूयेत्यमाज्ञापयति ॥ कन्न * * * * *
[27.] र्मणः¹⁰ पुत्राय कौण्डिल्यगोत्राय ता¹¹[lu]परुमा[म] * * * * *
[28.] र्माभिधानाय¹² मत्कुलब्राह्मणाय मम धर्म¹³ * * * * *
[29.] स्य वायुव्यन्दिशि एतदीय¹⁴प्राक्तनक्षेत्रं विलु¹⁵ * * * * *
[30.] र्व्वकरपरिहारमुदकपूर्व * * * * *
[31.] अस्यावधयः पूर्वतः व * * * * *
[32.] नामग्रामस्य सीमैव सीम[1*] । उत्तरतः क * * * * *
[33.] स्योपरि न केनचिद्वाधा कर्त्तव्या यः करोति * * * * *
[34.] था चोक्तं व्यासेन ॥ स्वामिनो न परो देव इ * * * * *
[35.] * * * * * परिपालकाः ।

TRANSLATION.

Hail! Kubja-Vishnuvardhana, the brother of Satyâśraya-Vallabhendra, who adorned the race of the glorious Châlukyas, &c.,¹⁰ ruled over the country of Vengi for eighteen years.

¹ Read जयी?² Read संवत्सरम्.³ Read कृतेः कु°.⁴ Read उन्ना.⁵ Read श्रमि°.⁶ There is an *i* visible over and a *n* below the *akshara* र; probably the engraver had repeated the preceding *akshara* by mistake and corrected it afterwards into र.⁷ Read स समस्त°.⁸ Read प्यो.⁹ Read कूट°.¹⁰ ण looks like णि.¹¹ An obliterated *e* seems to stand over ता.¹² An *e* seems to have been engraved over and a *m* below य.¹³ धर्म is entered in the place of another word, of which traces are still visible.¹⁴ Read वायव्यां दिश्येतदीय°.¹⁵ Read विलुप्तं.¹⁶ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

His son Jayasimha (*ruled*) for thirty-three (*years*).

Vishṇuvardhana, the son of his younger brother Indra-râja, (*ruled*) for nine (*years*).

His son Maṅgi-yuvarâja (*ruled*) for twenty-five (*years*).

His son Jayasimha (*ruled*) for thirteen (*years*).

His younger brother Kokkili (*ruled*) for six months.

His elder brother Vishṇuvardhana, having expelled him, (*ruled*) for thirty-seven (*years*).

His son Vijayâditya-bhaṭṭâraka (*ruled*) for eighteen (*years*).

His son Vishṇuvardhana (*ruled*) for thirty-six (*years*).

His son Vijayâditya-Narendra-mrigarâja (*ruled*) for forty-eight (*years*).

His son Kali-Vishṇuvardhana (*ruled*) for one and a half years.

His son Guṇaga-Vijayâditya (*ruled*) for forty-four (*years*).

The victorious son of his brother, prince Vikramâditya, (*who wore*) on his neck a glittering necklaee,—¹

(*Verse 1.*) That handsome Châlukya-Bhîma enjoyed for thirty years the earth, protecting (*it*) like a mother (*her child*), and granting the fruits of their desires to the distressed; helpless and sick, to the association of the best of twice-born, to beggars, to ascetics, to elever youths, dancers, excellent singers and poets, who had come from various countries, to his relatives and to the blind.

His son Vijayâditya (*ruled*) for six months.

His (*son*) Amma-râja (*ruled*) for seven (*years*).

After him, Tâlapa-râja (*ruled*) for (*one*) month.

Having expelled him, Vikramâditya, the son of Châlukya-Bhîma, (*ruled*) for (*one*) year.

After him Yuddhamalla (*ruled*) for seven (*years*).

(*Verse 2.*) Having conquered and expelled from the country this haughty one, and having made the other heirs to assume the appearance of stars, which are absorbed in the rays of the sun, the younger brother of king Amma, (*viz.*) Bhîma, who resembled Arjuna, and who was possessed of terrible power, enjoyed for twelve years the earth, just as the bearer of the thunderbolt (*Indra*) does the great heaven.

(*Verse 3.*) Just as Kumâra to Maheśvara from Umâ, Amma-râja was born to him from Lokamahâdevî.

(*Verse 4.*) While this king was ruling, the country produced an abundance of well-ripened grain of various kinds, possessed cows that were continually yielding milk, and was free from fears, calamities, diseases, and thieves.

This asylum of the whole world, the illustrious Vijayâditya, the king of great kings, the supreme master, the supreme lord, the most pious one, having called together the householders, (*viz.*) heads of provinces, &c., who inhabit the district of Guḍravâra, thus issues his commands :—

* * * * *

No. 39. A GRANT OF VÎRA-CHOPA.

The original of the subjoined grant belongs to the Sir W. Elliot Collection in the British Museum and was lent to me for publication by Dr. Burgess. It had been previously in the

¹ As suggested by Professor Bühler, the necklace (*kaṇṭhikâ*) seems to have been the sign of the dignity of a *yuvarâja*; see *Indian Antiquary*, Vol. VI, p. 70, note*; Vol. XI, p. 161, note 27.

possession of the *karanam* of Chellûr, a village in the Cocanada Tâlluqa of the Godâvari District. The grant consists of five copper-plates with raised rims. Each plate measures $5\frac{3}{4}$ by $10\frac{1}{4}$ inches. The first plate bears writing only on its inner side, while the remaining ones are inscribed on both sides. The preservation of the plates is fairly good; the fifth only is somewhat damaged. The ring, which bears the seal, has been cut. It is $\frac{5}{8}$ inch thick and $6\frac{1}{4}$ inches in diameter. The well-preserved seal measures $2\frac{5}{8}$ inches in diameter. It rests on an expanded lotus-flower and bears in relief on a counter-sunk surface the legend श्रीत्रिभुवनांकुश. Over the latter, it contains a boar, which faces the right and is surrounded by two lamp stands, two *châmaras*, the sun and the moon, an elephant-goad and a conch. Below the legend, there is a drum (?), an expanded lotus-flower (*bird's-eye view*); an emblem resembling what Mr. Fleet supposes to be a *makara-torana*,¹ and a *svastika*.

Abstracts of the present inscription have already been published by Sir W. Elliot.² It is the latest known document of the Eastern Chalukya dynasty and possesses considerable interest, as it contains valuable details about the connection between the Eastern Chalukyas and the Chôlas and thus settles the dates of several kings of the last-mentioned dynasty.

The *vaṃśâvali* of the inscription consists of four parts :—

I. (*Lines 1-16.*) A genealogy of the lunar race down to Udayana, commencing with whom fifty-nine emperors are supposed to have reigned at Ayodhyâ.

II. (*Lines 16-28.*) An account of five Early Chalukya kings, viz. :—

Vijayāditya I., killed in a battle with Trilochana-Pallava.

Vishṇuvardhana, married to a Pallava princess.

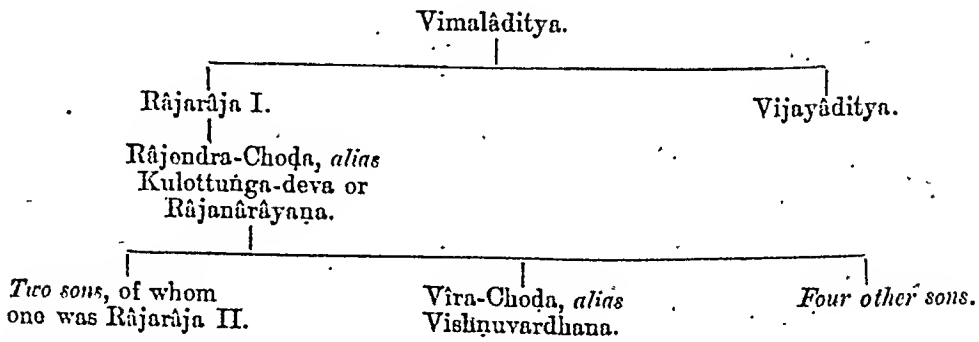
Vijayāditya II.

Pulakeśi-Vallabha.

Kirtivarman.

III. (*Lines 28-46.*) The usual succession of the Eastern Chalukyas of Veṅgi from Kubja-Vishṇuvardhana to Vimalāditya.

IV. (*Lines 46-78.*) An account of the later Eastern Chalukyas during their connection with the Chôlas, viz. :—



The first and second parts of the *vaṃśâvali* need not be treated in detail, as the first is entirely mythical, and Mr. Fleet considers the second to be "a mere *farrago* of vague tradition and Purāṇik myths, of no authority, based on the undoubted facts that the Chalukyas did come originally from the north, and did find the Pallavas in possession of some

¹ *Indian Antiquary*, Vol. XIV, p. 49. Compare line 24 of the present grant.

² *Coins of Southern India*, pp. 88 and 150; *Indian Antiquary*, Vol. XIV, p. 203.

of the territories afterwards acquired by themselves, and on a tradition of the later Kādambas that the founder of their family was named Trilochana or Trinetra.”¹

The third part of the *vamśāvali* agrees with Mr. Fleet's grants of Râjarâja I. and of Kulottunga-Choḍa-deva II.² Just as in the grant of Râjarâja I. a reign of 3 years is allotted to Dârnârṇava, who is here also called Dâna-nṛipa, and an interregnum of 27 years is stated to have taken place after him. There follow the reigns of his sons Śaktivarman (12 years) and Vimalāditya (7 years). No mention is made of the Chōla princess Kûndavâ, whom the latter married according to the grant of Râjarâja I.

We now turn to the fourth part of the *vamśāvali*. The son of Vimalāditya, Râjarâja, who ruled for 41 years (*line* 47); married Ammaṅga-devî, the daughter of a Râjendra-Choḍa of the solar race (*verse* 7). Their son Râjendra-Choḍa (*verse* 8), Kulottunga-deva (*verse* 11) or Râjanârâyaṇa (*verse* 12) at first ascended the throne of Veṅgî (*verse* 9), conquered Kerala, Pâṇḍya, Kuntala and other countries (*verse* 10), and was anointed to the Choḍa kingdom (*verse* 11). He married Madhurântakî, the daughter of a Râjendra-deva of the solar race (*verse* 12) and had by her seven sons (*verse* 13). When he rose to the Choḍa kingdom, he had given the kingdom of Veṅgî to his paternal uncle Vijayāditya (*verse* 14), who died after a reign of fifteen years (*verse* 15). Then he gave Veṅgî to his son Râjarâja (*verses* 13 and 16) and, when the latter had returned after one year's reign (*verse* 17), to Râjarâja's younger brother Vîra-Choḍa (*verse* 18), who was crowned at Jaganâtha-nagarî³ (*verse* 20) in Śaka 1001 (*verse* 21). As the difference between this date and Śaka 944, the date of the accession of Râjarâja I. according to Mr. Fleet's grant, is equal to the sum of the intervening reigns of Râjarâja I., Vijayāditya VI. and Râjarâja II. ($41 + 15 + 1 = 57$), it follows that Râjendra-Choḍa must have appointed Vijayāditya VI. viceroy of Veṅgî in the very year of his accession. The present grant of Vîra-Choḍa is dated in the 21st year of his reign, i.e., Śaka 1022, or 12 years before the death of his father Râjendra-Choḍa and before the accession of his elder brother Vikrama-Choḍa.

The chief importance of the Chellûr plates consists in the light, which they throw on a portion of the history of the Chōla dynasty. The large Leyden grant and some of the Tamil inscriptions contained in the present volume mention three Western Châlukya kings, who were the antagonists of three Chōla kings:—

1. According to the large Leyden grant, Râjarâja-deva (see Nos. 40, 41 and 66, below) conquered Satyâśraya. This was probably the Western Châlukya king Satyâśraya II. (Śaka 919 to about 930.) Consequently, Râjarâja-deva may be identified with that Râjarâja of the *Sûryavamśa*, whose daughter Kûndavâ was married to the Eastern Chalukya king Vimalāditya (Śaka 937 (?) to 944). With this agrees the Kōngu Chronicle, which places Râjarâja's reign about Śaka 926.

2. According to Nos. 67 and 68, below, Râjendra-Chōla-deva conquered Jayasimha. This was the Western Châlukya king Jayasimha III. (about Śaka 940 to about 964), who, in one of his inscriptions, calls himself “the lion to the elephant Râjendra-Chōla” (see the introduction to No. 67). Consequently, Râjendra-Chōla-deva must be

¹ *Ind. Ant.* Vol. VII, p. 246; *Kanarese Dynasties*, p. 19; *Ind. Ant.* Vol. XIV, p. 49.

² *Ind. Ant.* Vol. XIV, pp. 48 and 55.

³ Jaganâtha is a Prākṛit form of Jagannâtha. Jaganâtha-nagarî may be identified with Jagannâthapuram, which is, according to Mr. R. Sewell, “the portion of the town of Cocanada lying south of the river.” See *Lists of Antiquities*, Vol. I, p. 24.

identified with that Rājendra-Choḍa of the *Sūryavamśa*, whose daughter Ammaṅga-devi was married to the Eastern Chalukya king Rājarāja I. (*Śaka* 944 to 985), and who may be the same as that Rājendra-Choḍa, whose younger sister Kūṇḍavā was married to Vimalāditya (*Śaka* 937 (?) to 944). If the last identification is correct, Rājendra-Choḍa-deva would have been the son of Rājarāja-deva.

3. According to the fragmentary inscription No. 127, below, and according to an inscription at Māmallapuram, Rājendra-deva conquered Āhavamalla. This was probably the Western Chālukya king Āhavamalla II. or Someśvara I. (about *Śaka* 964 to about 990), who, according to inscriptions and according to the *Vikramāṅkacharita*, fought with the Chōlas. Consequently, Rājendra-deva may be identified with that Rājendra-deva of the *Sūryavamśa*, whose daughter Madhurāntakī was married to the Eastern Chālukya king Rājendra-Choḍa or Kulottuṅga-Choḍa-deva I. (*Śaka* 985 to 1034.) The inscriptions do not inform us, in what manner Rājendra-deva was related to his predecessor, Rājendra-Choḍa-deva.

The subjoined table will show at a glance all supposed synchronisms:—

Western Chālukyas.	Chōlas (<i>Sūryavamśa</i>).	Eastern Chālukyas (<i>Somavamśa</i>).
1. Satyāśraya II. fought with Rājarāja-deva, who was the father-in-law of Vimalāditya (<i>Śaka</i> 919 to about 930.)	(about <i>Śaka</i> 926.)	(<i>Śaka</i> 937 (?) to 944).
2. Jayasīrha III. fought with Rājendra-Choḍa-deva, who was the father-in-law of Rājarāja I. (about <i>Śaka</i> 940 to about 964.)		(<i>Śaka</i> 944 to 985.)
3. Āhavamalla II. fought with Rājendra-deva, who was the father-in-law of Rājendra-Choḍa or (about <i>Śaka</i> 964 to about 990.)		Kulottuṅga-Choḍa-deva I. (<i>Śaka</i> 985 to 1034.)

In order to prevent its re-occurrence, I conclude with alluding to the *πρωτον ψευδος* in all previous pedigrees of the Chōlas. This was the confounding of the two Chōla kings Rājarāja and Rājendra-Chōla with their Eastern Chalukya grandsons, who seem to have received their names from those of their maternal grandfathers. In reality the Eastern Chalukya king Rājarāja I. ruled only over Veṅḡi. His son Rājendra-Choḍa or Kulottuṅga-Choḍa-deva I., though at first king of Veṅḡi, seems to have inherited the Chōla kingdom from his father-in-law, the Chōla king Rājendra-deva, in *Śaka* 985.

After the *vaṁśāvali*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamāheśvara* Vīra-Choḍa-deva (*line* 79), *alias* Viṣṇu-vardhana (*line* 78) to the inhabitants of the Guḍḍavāṭi-viṣhaya¹ (*line* 80). In the 21st year of his reign (*line* 113) the king gave a village of the above-mentioned district, whose name is indistinct, but seems to have been Kolāru² (*line* 103), to a temple of Viṣṇu at the *agrahāra* of Chellūru.³ This Viṣṇu temple had been founded (*verse* 36) by the king's *senāpati* (*verse* 30) Meḍamārya (*verse* 27), *alias* Guṇaratnabhūṣaṇa (*verse* 29), who had also constructed a pond at the same village of Chellūru (*verse* 34) and founded two *sattras* at

¹ This is the same as Guḍḍavāḍi-viṣhaya, *Ind. Ant.* Vol. XIV, p. 53. Perhaps both are identical with the Guḍḍavāra-, Guḍḍavāra- or Guḍḍabhāra-viṣhaya (see page 47, note 1) and connected with the modern Guḍḍivāḍa, the head-quarters of a tālluqa of the Kistna District.

² Sir W. Elliot read it *Kaleru*. The name of the village may have something to do with the Kolār or Kolleru Lake (*Ind. Ant.* Vol. XIV, p. 204; Sowell's *Lists of Antiquities*, Vol. I, p. 52) in the Guḍḍivāḍa Tālluqa.

³ This is the modern village of Chellūr, whence Sir W. Elliot obtained the plates.

Drākshârâma¹ and Pîṭhapurî² (verse 33). He was the son of Potana of the Mudgala-gotra (verse 24), who had received from Râjarâja³ the somewhat lengthy title of Râjarâja-brahma-mahârâja (verse 25), by Kannamâmbâ (verse 26). The edict ends with the statement, that its executors (*âjñapti*) were the five ministers (*pañcha pradhândh*), and with the names of the composer and the writer.

TEXT.

PLATE I.

- [1.] श्रीधाम्नः पुरुषोत्तमस्य महतो नारायणस्य प्रभोर्त्नाभीपंकरुहात् बभूव
 [2.] जगतः[*] स्वष्टा स्वयंभूस्ततः[*] जज्ञे मानस(1)सूनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्तोमो वंशक-
 [3.] रस्सुधांशुरुदितः[*] श्रीकण्ठचूडामणिः [॥ १*] तस्मादभूत्सुधासूतेर्बुधो बुधनुतस्ततः[*] जातः पुरू-
 [4.] रवा नाम चक्रवर्त्ती सविक्रमः ॥ [२*] तस्मादायुस्ततो नहुषः । ततो ययातिश्चक्रवर्त्ती वंशकर्त्ता[1] त-
 [5.] तः पुरुः ततो जनमेजयः ततः प्राचीशः ततस्तेन्य^४यातिः ततो हयपतिः ततस्सावर्धभौमः[*] त-
 [6.] तो जयसेनः ततो महाभौमः तस्मादैशानकः ततः क्रोधाननः ततो देवकिः तस्मादभु-
 [7.] कः तस्मादक्षकः ततो मतिवरस्सत्रयागयाजी सरस्वतीनदीनाथः ततः कात्या-
 [8.] यनः ततो नीलः ततो दुष्यंतः तत्सुतः (1) गंगायमुनः[*] तीरयदवि^६च्छिन्नान्निधाय यू-
 [9.] पान् क्रमशः कृत्वा तथाश्वमेधन्नाम महाकर्म भरत इति योलभत । ततो भरतादूम-
 [10.] न्युः । ततो हस्ती ततो विरोचनः । तस्मादजमिलः^७ ततस्संवरणः ततस्सुधन्वा [1] ततः परिक्षि-
 [11.] त् ततो भीमसेन^८स्ततः प्रदीपनः ततश्शतनुः ततो विचित्रवीर्यः[*] ततः पाण्डुराजः त-
 [12.] तः पाण्डवाः । येनादाहि विजित्य काण्डव^९मठो गाण्डीविना वज्रिणं युद्धे पाशुपतास्त्रम-
 [13.] [न्ध]करिपोश्चालाभि दैत्यान् बहून् [1*] इंद्राद्धासनमध्यरोहि जयिना यत् कालिकेयादि-

PLATE IIa.

- [14.] कान् हत्वा स्वेर^{१०}मकारि वंशविपिनश्छेदः^{११} कुरूणां विभोः । [३*] ततोर्जुनादभिमन्युः ततः परिक्षिन्
 [15.] ततो(ः) जनमेजयः ततः क्षेमकः ततो नरवाहनः ततश्शतानीकः तस्मादुदयनः ततःप्रभू-
 [16.] तिष्वविच्छिन्नसंतानष्व^{१२}योध्यासिंहासनासीनेष्वेकान्नषष्टिचक्रवर्त्तिषु गतेषु तद्वंश्यो विज-
 [17.] यादित्यो नाम राजा [1] विजिगीषया दक्षिणापथ^{१३} गत्वा त्रिलोचनपल्लवमधिक्षिप्य दैवदुरीहया
 [18.] लोकांतरमगमत् । तस्मिन् संकुले पुरोहितेन वृद्धामात्यैश्च सार्द्धमंतर्व्वती तस्य महादेवी
 [19.] मुडि^{१४}वेमुनामाग्रहारमुपगम्य तद्वास्तव्येन विष्णुभट्टसोमयाजिना महामुनि-
 [20.] प्रभावेन^{१५} दुहितृनिर्व्विशेषमभिरक्षिता सती विष्णुवर्द्धनन्नंदनमसूत [1*] सा त-
 [21.] स्य कुमारकस्य मानव्यसगोत्रहारीतिपुत्रद्विपक्ष^{१६}गोत्रक्रमोचितानि कर्मा-
 [22.] णि कारयित्वा तमवर्द्धयत् । स च मात्रा विदितवृत्तांतस्सन्निर्गत्य चलुक्यगिरौ नंदा^{१७} भ-

¹ "This is one of the most sacred places in the (Godâvari) District, with a large and important templo dedicated to Bhimeśvara;" Sewell's *Lists of Antiquities*, Vol. I, p. 25.

² This is probably the modern Pîṭṭapuram, the residence of the Râjâ of this name in the Godâvari District.

³ By this, Râjarâja I., the son of Vimalâditya, seems to be meant.

⁴ Read स्वयं.

⁵ Read सैन्य.

⁶ Read तीरयोरवि.

⁷ Read भीमसेन.

⁸ Read भीमसेन.

⁹ Read खाण्डव.

¹⁰ Read स्वेर.

¹¹ Read छेद.

¹² Read संतानेष्व.

¹³ Read पथ.

¹⁴ हि looks almost like हि.

¹⁵ Read प्रभावेण.

¹⁶ Read हारितीपुत्रद्विपक्ष.

¹⁷ Read नन्दा.

- [23.] गवतीं गौरीमाराध्य कुमारनारायणमातृगणांश्च संतर्प्य श्वेतातपत्रैकशंखपञ्च-
 [24.] महाशब्दपालिकेतनप्रतिदक्क'वराहलाच्छनापिच्छ'कुंतसिंहासनमकरतोरणकनकदण्डगं-
 [25.] गायमुनादीनि स्वरुल'क्रमागतानि निक्षिप्तानीव साम्राज्यचिह्नानि समादाय कडंबगंगादिभू-
 [26.] मिपान्निर्जित्य सनु'नर्मदामध्यं सार्द्धसप्तलक्षं दक्षिणापथं पालयामास । तस्यासीद्विज-

PLATE IIb.

- [27.] यादित्यो विष्णुवर्द्धनभूपतेः [1*] पल्लवान्वयजाताया महादेव्याश्च नंदनः । [४*] तत्सुतः
 [28.] पुलकेशिवल्लभम् तत्पुत्रः कीर्तिवर्मा तस्य तनयः स्वस्ति श्रीमतां सकलभुवनसं-
 [29.] स्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्मा]-
 [30.] तृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमा-
 [31.] सादितवरवराहलाच्छने'क्षणक्षणवशिक्ता'रातिमण्डलानामश्वमेधावभृथस्नानप-
 [32.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिणोस्तत्याश्रयवल्लभेन्द्रस्य भ्रा-
 [33.] ता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वंगी'देशमपालयत् तदात्मजो जयसि-⁹
 [34.] हवल्लभस्त्रयस्त्रिंशतम् । तदनुज इन्द्र¹⁰राजस्सप्त दिनानि । तत्सुतो विष्णुवर्द्धनो नव व-
 [35.] र्षाणि । तत्सूनूर्म्मगियुवराजः पञ्चविंशतिम् तत्पुत्रो जयसिंहस्त्रयोदश तदवरजः
 [36.] कोक्किलिष्पन्मासान् तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुच्चाव्य सप्तत्रिंशतम् तत्पुत्रो विज-
 [37.] यादित्यभट्टारकोष्टादश । तत्तनुजो विष्णुवर्द्धनः [1*] षट्त्रिंशतम् तत्सुतो नरेन्द्रमृगराजोष्टा-
 [38.] चत्वारिंशतं तत्सुतः कलिविष्णुवर्द्धनोद्धचर्द्धवर्षं तत्सुतो गुणगांकविजयादित्यश्चतुश्र-
 [39.] त्वारिंशतम् तद्भ्रातुर्विक्रमादित्यस्य तनयश्चालुक्यभीमस्त्रिंशतम् । तत्सुतः कोल्लभिगण्ड-

PLATE IIIa.

- [40.] विजयादित्यप्पन्मासान् । तत्सुतोम्मराजस्सप्त वर्षाणि । तत्सुतं विजयादित्यं बालमु-
 [41.] च्चाव्य ताडपे¹¹ मासमेकम् । तं जित्वा चालुक्यभीमसुतो विक्रमादित्य एकादश मासान्
 [42.] तत्ताडपराजसुतो युद्धमल्लस्सप्त वर्षाणि । तमुच्चाव्य देशादम्मराजानुजो राजभी-
 [43.] मः द्वादश वर्षाणि तत्सूनुरम्मराजः पञ्चविंशतिं । तस्य द्वेमातुरो¹² दाननृपस्त्रीणि व-
 [44.] र्षाणि तंतस्सप्त¹³विंशतिवर्षाणि दैवदुरीहया वेंगीमहिरनायिकाभवन् । ततो दान[1*]र्णवसु-
 [45.] त[1]शक्तिवर्म्मभूपतिर्द्वादश वर्षाणि समरक्षदुर्व्वि¹⁴ [1*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः ।
 [46.] विमलादित्यभूपालः पालयामास मेदीनीम्¹⁵ । [९*] तत्तनयो नयशाली जयलक्ष्मीधा-
 [47.] म राजराजनरेन्द्र¹⁶श्चत्वारिंशतमब्दानेकं च पुनर्मर्म्महीमपालयदखिलां । यो
 [48.] रूपण¹⁷ म(भ)नोभवं विशदया कांत्या कलानान्निधिं भोगेनापि पुरंदरं विपुलया लक्ष्म्या
 [49.] च लक्ष्मीधरं [1*] भीमं भीमपराक्रमेण विहसन् भाति स्म भास्वद्यशाः [1*] श्रीमन्सोमकुलेक-¹⁸
 [50.] भूषणमणिर्द्दैनैकचित्तमणिः [II ६*] तस्यासीदपकल्मषा सुचरितैरम्मंगनाम्ना भुवि प्र-

¹ Read 'प्रतिदक्का'.² Read 'सेतु'.³ Read 'वशीकृता'.⁴ Read 'इन्द्र'.⁵ Read 'ततः सप्त'.⁶ Read 'नरेन्द्र'.⁷ Read 'पिच्छ'.⁸ Read 'वल्लभः'.⁹ Read 'वेङ्गी'.¹⁰ Read 'ताडपे'.¹¹ Read 'दुर्व्वि'.¹² Read 'रूपेण'.¹³ Read 'स्वकुल'.¹⁴ Read 'लाच्छने'.¹⁵ Read 'जयसि'.¹⁶ Read 'द्वेमातुरो'.¹⁷ Read 'मेदीनीम्'.¹⁸ Read 'कुलेक'.

- [51.] ख्याता शुभलक्षणैकवसतिर्देवी जगत्पावनी । या जहोरिव जाह्वी हिमवतो गौरिव ल-
[52.] क्ष्मीरिव क्षीरोदादिवसेशवंशतिलकाद्राजेंद्रचोडादभूत् । [७*] पुत्रस्तयोरभवदप्रतिधा-

PLATE IIIb.

- [53.] तशक्तिनिश्शेषितारिनिवहो महनीयकीर्तिः । गंगाधराद्रिसुतयोरिव कार्तिकेयो राजेंद्र-
[54.] चोड इति राजकुलप्रदीपः । [८*] भातामुन्नतिहेतुं प्रथमं¹ वेंगीश्वरत्वमध्यास्य [1*] यस्तेजसा
[55.] दिगंतानाक्रमदुदयं सहस्ररश्मिरिव ॥ [९*] उद्यच्चण्डतरप्रतापदहनहुष्टारखिलद्वे-
[56.] षिणा सर्वान् कैरलपाण्ड्यकुंतलमुखान् निर्जित्य देशान् क्रमात् [1*] आज्ञा मौलिषु भूभृतां
[57.] भयरुजा चित्तेषु दुर्म्मैधसां कीर्त्तिदिक्षु² सुधांशुधामधवला येनापिपितो ज्जृम्भते । [१०*] भो-
[58.] गीशाभीलभाग³ प्रतिभयभुजनिर्वर्त्तना⁴ त्यंतविभ्यन्नानां भूपाललोकप्रहिं-
[59.] तवहुविधानगर्व्यरत्नाभिरामम् [1*] धत्ते मौलि पराद्धर्चो महति नृपकुले यः कुलो-
[60.] तुंगदेवो देवेंद्रत्वादनुने सुरपतिमहिमा चोडराज्येभिषिक्तः । [११*] हस्तभ्राजितशं-
[61.] खचक्रजलजं यं राजनारायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेंद्रदेवांर्णवा-
[62.] त् [1*] संभूताम्मधुरांतकीति विदितान्नाप्रापगेण⁵ स्वयं लक्ष्मीमुद्रहति स्म लोकमहीता⁶
[63.] देवीं चरित्रोन्नताम् । [१२*] गांगौघा इव निर्मलाः कृततमोर्ध्वंसा दिनेशा इव क्षोणीव्रा इव
[64.] भूभरश्रेम⁷ सहा जातास्तयोस्तूनवः [1*] तन्मध्ये नयविक्रमैकनिलय⁸ श्रीराजराजं
[65.] प्रति प्रेम्ना⁹ वाचमिमामवोचत पिता सर्वोर्व्वराधीश्वरः । [१३*] मया वेंगीमहीरा-

PLATE IVa.

- [66.] ज्यं चोडराज्याभिलाषिणा [1*] मत्पितृव्ये पुरा न्यस्तं विजयादित्यभूभुजि । [१४*] स च पंच-
[67.] दशाब्दानि पंचाननपराक्रमः [1*] महीं रक्षन्महीनाथो दिवं देवोपमो गतः । [१५*] इत्युक्त्वा ता-
[68.] न्धुरं दत्तां गुरुणा चक्रवर्त्तिना [1*] अनिष्टतद्वियोगोपि विनितो¹⁰ वहति स्म सः । [१६*] श्रीपादसेवासु-
[69.] खतो गुरूणान्न जातु राज्यं सुखमित्यवेक्ष्य [1*] संरक्ष्य वेंगीभुवमेकमब्दम् भूयस्त पित्रो-
[70.] रगमत्समीपम् । [१७*] तदनुजमघ¹¹ धीरं वीरचोडं कुमारं गुणमिव तनुवद्धं विक्रमं चक्र-
[71.] वर्त्ती [1*] उदयमिव रविस्त्वं प्राप्य वेंगीश्वतत्वं¹² वितनु शिरसि पादं भूभृतामित्यवो-
[72.] चन् । [१८*] इत्याशिषं समधिगम्य नृपादववध्याम्¹³ देव्यास्तथाग्र¹⁴ जनृपद्वितयात्
[73.] क्रमेण [1*] आनम्य तानवनतोवरजैः कुमारः* सृष्टः* स्वदेशगमनाय स तैः कथंचित् । [१९*]

शत्रुध्वां-

- [74.] तमपास्य राजनिकरानाच्छाद्य धाम्नापरान्दुर्व्वृत्तान्विनित्यं भूकरोलिनीं¹⁵ कृत्वा तथा¹⁶ नंदिनीम् । [1*] आ-
[75.] रूढो ज[भ]नाथ¹⁷ नामनगरीहर्म्योदयाद्रिं विभुर्व्वेंगीभूतलभूषणं नृपसुतो बालार्क-
[76.] विवद्युतिः । [२०*] शाकाब्दे शशिखट्खे¹⁸ दुगणिते सिंहाधिरूढे¹⁹ रवौ चंद्रे दृढिमति त्रयोदशति-
[77.] धौ¹⁰ वारे गुरोर्व्वृश्चिके [1*] लग्नेथ श्रवणे समस्तजगतीराज्याभिषिक्तो मुदा लोकस्योद्व-
[78.] हति स्म पट्टमनघः श्रीवीरचोडो नृपः । [२१*] स सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहारा-

¹ Read प्रथमं.

⁴ Read °निर्वर्त्तना°.

⁷ Read °श्रेम°.

¹⁰ Read विनितो.

¹³ Read नृपादववध्यां.

¹⁶ Read तथा.

¹⁹ Read °तियी.

² Read कीर्त्तिदिक्षु.

⁵ Read °परेण.

⁸ Read °निलयं.

¹¹ Read °मय.

¹⁴ Read °स्तथाग्र°.

¹⁷ Read जगन्नाथ°.

³ Read °भोग°.

⁶ Read °महितां.

⁹ Read प्रेम्णा.

¹² Read वेङ्गीश्वरत्वं.

¹⁵ Read भूकमलिनीं.

¹⁸ Read रूढे.

PLATE IVb.

- [79.] जाधिराजो राजपरमेश्वरः परममाहेश्वरपरमभट्टारकः परमब्रह्मण्यश्रीवीर]चोडदेवः गुह-
 [80.] वाटविषयनिवासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्तर्वाण् समाहूय [मं]त्रिपुरोहितसेनाप-
 [81.] तियुवराजदौवारिकसमक्षमित्यमाज्ञापयति । यथा¹ । पावने ब्रह्मवंशभूत्परमाह्लाददशनः² [1*]
 [82.] मुनीन्द्रो मुद्रलो नाम क्षीरोद इव चंद्रमाः । [२२*] येनातक्या³नुभावेन समाहूते दिवाकरे [1*] यस्य य-
 [83.] ष्टिस्तमादिष्टा रविचेष्टामचेष्टत । [२३*] आसीत्पवित्रचारित्रस्तद्गोत्रे गोत्रवर्द्धनः [1*] दिशो निजय-
 शोधाम्ना द्यो-
 [84.] तयन् पोतनाह्वयः । [२४*] गुणाधिको गुणज्ञेन राजराजाधिपेन यः [1*] राजराजब्रह्ममहाराजनाम्ना
 [85.] स्तुतो मुदा । [२५*] तस्य पुण्यनिधेः पत्नी कन्नमांजा जगन्नुता [1*] अत्रेरिवानसूयासीदनसूय[1*]-
 [86.] गुणोन्नता । [२६*] सुतमिव वसुदेवादेवकी वासुदेवं गुहमिव गिरिकन्या नंदनं चंद्रमौलेः [1*]
 [87.] अथ तनयमसूत श्रिनिधि⁴ सा च तस्मादखिलविवुधसंघैरीडितस्मेडमार्यम् [॥ २७*] उदामधा-
 [88.] मविमलीकृतदिग्विभागे नित्योदयस्थितिमति प्रविकासिपद्म⁵ [1*] यत्रोदिते निखिलबन्धुकुलानि लक्ष्मीर-
 [89.] ध्यास्त वारिजवनानि विवस्वतीव । [२८*] यस्मिन्नाश्रीत⁶वत्सले कृतयुगाचरैकधीरे स्थितिं विभ्राणा
 गुणरत्नभू-
 [90.] पण इति प्रख्यातनाम्नि स्वयं [1*] सत्यत्यागपराक्रमप्रभृतयस्संभूय सर्वे गुणा वर्द्धते
 [91.] गुणराशिलोपनिपुणं निर्जित्य कालं कलिम् । [२९*] धिरो⁷ नित्यानुक्तो दृढ⁸ निशितमतिर्ब्रह्मवंशप्रदीपो
 [92.] लक्ष्मीभूरिद्धतेजा नयविनयनिधिशशास्त्रशस्त्रप्रवीणः [1*] मान्यश्शैलेन्द्र⁹ सारस्थिर इति च मया साद-
 [93.] रं सप्रसादं सेना¹⁰पत्येभिषिक्तो वहति जनमुदे पटमारोपितं यः । [३०*] शुश्रूषया गुरुजनं¹¹

PLATE Va.

- [94.] चरितेन लोकम्मानेन बन्धुजनमिष्टधनेन शिष्टान् [1*] यो माम्मदीयनिखिलक्षितिराज्यभार-
 क्षांत्याभिनन्द-
 [95.] यति भक्ति¹²भरेण शौरिं [॥ ३१*] [यस्य] प्रांगणभूमिषु प्रतिदिनं प्रक्षाल्यमानामितक्षोणीदेवसमूहपाद¹³-
 विगलद्वारिप्र-
 [96.] वाहैशुभैः [1*] शश्वन्मार्गसहस्रपूरिभिरहो गंगाप्रवाहा जिता देवेष्वन्यतमस्य पादगलिता मार्गत्रया-
 यासिताः [॥ ३२*]
 [97.] । दाक्षारामे¹⁴ पावने पुण्यभाजा पुण्यक्षेत्रे पीधपुर्वा¹⁵ च येन [1*] भोक्तुं प्रीत्या प्रत्यहं¹⁶ ब्राह्मणानामा-
 कल्पांतं कल्पि-
 [98.] तं सत्रयुग्मं । [३३*] चेल्लरुनामप्रथिताभिरामशिष्टाग्रहारोत्तरदिग्विभागे [1*] महत्तटाकं¹⁷ मधुराबुपूर्णम-
 [99.] चीकरद्यः करुणारसात्मा । [३४*] विप्रैरगत्यप्रतिमैरसंख्यैर्नित्योपभोग्येन शशिप्रभेण [1*] यद्धारिणा-
 विध हसतीव भू-
 [100.] यो निश्शेषपीतं कलशोद्धवेन । [३५*] महौजसा तेन महामहिम्ना ग्रामस्य तस्यापरदिग्विभागे [1*]
 निर्मापितं धर्म-

¹ Read यथा.⁴ Read श्रीनिधि.⁷ Read धीरो.¹⁰ Read सेना.¹² भक्ति is entered below the line¹⁵ Read पीठपुर्वा.² Read दर्शनः.⁵ Read पद्मे.⁸ Read दृढ.¹¹ The *anusvāra* is repeated at the beginning of the next plate.¹³ Read पाद.¹⁶ प्रत्यहं is entered below the line.³ Read येनातक्या.⁶ Read पश्चित.⁹ Read मान्यः शैलेन्द्र.¹⁴ Read दाक्षारामे.¹⁷ Cancel the *anusvāra*.

- [101.] परायणेन विष्णोगृहं¹ वैष्णवपुंगवैन । [३६*] समुन्नते चंद्रमरीचिगौरे लक्ष्मीनिवासे नयनाभिरामे [1*]
 [102.] तत्राविरासीत्स्वयमेव² देवो लक्ष्मीपतिर्लक्षितशंखचक्र[ः*] । [३७*] तस्मै श्रीविष्णुभट्टारकाय प्रत्यहं चरुव-
 [103.] लिपूजार्थं स्वण्डस्पुदीत³ नवकर्म्मार्थं च भवद्विषये [कोला_{ru} नाम ग्रामस्सर्वकरपरिहारेण]
 [104.] [देवभोगीकृत्य उदकपूर्वकं दत्त इति विदितमस्तु वः अस्य ग्रामस्य सीमानः पूर्वतः कु]
 [105 to 108 are illegible.]
 [109.] * * * * * सीमा ॥ अस्त्योपरि न केनचिद्[1*]धा क[र्त्तव्या । यः करो]ति स

PLATE Vb.

- [110.] पंचमहापातकयुक्तो भवति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्तां⁴ [वा यो हरे]त व-
 [111.] सुन्धरां [1*] षष्टि वर्षसहस्राणि विष्टायां जायते क्रिमिः । गामेकां स्वर्णमेकं वा [भूमेरप्येकं]मंगु-
 [112.] लं । हरन्नरकमाप्नोति यावदाभूतसंज्ञवं । बहुभिर्वसुधा दत्ता बहुभि[श्चानुपा]लिता । यस्य
 [113.] यस्य यदा भूमिस्तस्य तस्य तदा फलं । श्रीविजयराज्यसंवत्सरे एकविंशे दत्तस्यास्य
 [114.] शासनस्याज्ञप्तिः पंच प्रधानाः काव्यकर्त्ता विद्वयभट्टः लेखकः पेन्नाचारिः ॥

TRANSLATION.

(Verse 1.) From the lotus-flower, (*which rose*) from the navel of the abode of Śrī, the supreme spirit, the great lord Nārāyaṇa (*Vishnu*), there was born Svayambhū (*Brahman*), the creator of the world. From him there sprang a spiritual son, called Atri. From this saint Atri there arose Soma, the founder of a race, the nectar-rayed, the crest-jewel of Śrīkaṇṭha (*Śiva*).

(Verse 2.) From this producer of nectar there sprang Budha, who was praised by the wise. From him there was begot a valorous emperor called Purūravas.

(Line 4.) From him (*came*) Āyu; from him Nahusha; from him the emperor Yayāti, the founder of a race; from him Puru; from him Janamejaya; from him Prāchîśa; from him Sainyayāti; from him Hayapati; from him Sârvabhauma; from him Jayasena; from him Mahâbhauma; from him Aiśânaka; from him Krodhâna; from him Devaki; from him Ribhuka; from him Rikshaka; from him Mativara, the performer of great sacrifices and lord of the Sarasvatî river; from him Kâtyâyana; from him Nîla; from him Dushyanta. His son was he who, having placed sacrificial posts in an uninterrupted line on the banks of the Gaṅgâ and Yamunâ, and having successively performed the great rite (*called*) horse-sacrifice, obtained the name of Bharata. From this Bharata (*came*) Bhûmanyu; from him Hastin; from him Virochana; from him Ajamîha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhîmasena; from him Pradîpana; from him Śāntanu; from him Vichitravîrya; from him Pāṇdu-râja; from him the Pāṇdavas.

(Verse 3.) (*From*) that victorious bearer of (*the bow*) gāṇḍîva, who, having conquered (*Indra*) the bearer of the thunderbolt, burnt the hermitage in the Khândava (*forest*), who acquired the weapon of Paśupati (*Śiva*) in battle from (*Śiva*) the enemy of Andhaka, who, having killed Kâlîkeya and many other Daityas, partook of one half of Indra's throne, and who wilfully destroyed the forest-like race of the lord of the Kurus;—

¹ Read विष्णोर्गृहं.² Read पुंगवेन.³ Read भवे.⁴ Read स्फुटितं.⁵ Read परदत्तां.

(Line 14.) From that Arjuna (*came*) Abhimanyu; from him Parikshit; from him Janamejaya; from him Kshemuka; from him Naravâhana; from him Śatânika; from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyâ, had passed away, a king of this race, Vijayâditya by name, went to the Dekhan (*Dakṣiṇâpatha*), in order to conquer (*it*) and attacked Trilochana-Pallava, (*but*) through ill-luck he went to another world. During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an *agrahâra* called Mudivemu, and, being protected like a daughter by Vishṇubhaṭṭa-somayâjin, a great ascetic, who dwelt there, she gave birth to a son, Vishṇuvardhana. She brought him up, having caused to be performed for this prince the rites, which were suitable to (*his*) descent from the double *gotra* of those, who belonged to the *gotra* of the Mânavyas and were the sons of Hârîtî.¹ And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped Nandâ, the blessed Gaurî, on the Chalukya mountain, appeased Kumâra (*Skanda*), Nârâyana (*Vishṇu*) and the assemblage of (*divine*) mothers, assumed the insignia of sovereignty which had descended (*to him*) by the succession of his race, (*but*) which had been, as it were, laid aside, (*viz.*) the white parasol, the single conch, the five *mahâśabdas*, the flags in rows,² the *pratidhakkâ* (*drum*), the sign of the boar, the peacock's tail, the spear, the throne, the arch (*in the shape*) of a *makara*,³ the golden sceptre, (*the signs of*) the Gaṅgâ and Yamunâ, *etc.*; conquered the Kaḍamba, the Gaṅga and other princes, and ruled over the Dekhan (*Dakṣiṇâpatha*), (*which is situated*) between the bridge (*of Râma*) and the (*river*) Narmadâ (*and the revenue from which amounts to*) seven and a half *lakshas*.⁴

(Verse 4.) The son of this king Vishṇuvardhana and of (*his*) great queen, who was born from the Pallava race, was Vijayâditya.

(Line 27.) His son was Pulakeśi-Vallabha. His son was Kîrtivarman. His son,—Hail! Kubja-Vishṇuvardhana, the brother of Satyâśraya-Vallabhendra, who adorned the race of the glorious Châlukyas, *etc.*,⁵ ruled for eighteen years over the country of Veṅgî; his son Jayasinha-Vallabha for thirty-three (*years*); his younger brother Indra-râja for seven days; his son Vishṇuvardhana for nine years; his son Maṅgi-yuvarâja for twenty-five (*years*); his son Jayasinha for thirteen (*years*); his younger brother Kokkili for six months; his elder brother Vishṇuvardhana, having expelled him, for thirty-seven (*years*); his son Vijayâditya-bhaṭṭâraka for eighteen (*years*); his son Vishṇuvardhana for thirty-six (*years*); his son Narendra-mṛigarâja for forty-eight (*years*); his son Kali-Vishṇuvardhana for one and a half years; his son Guṇagâṅka-Vijayâditya for forty-four (*years*); Châlukya-Bhîma, the son of his brother Vikramâditya, for thirty (*years*); his son Kollabhigaṇḍa-Vijayâditya for six months; his son Amma-râja for seven years; having expelled his infant son Vijayâditya, Tâdapa (*ruled*) for one month; having conquered him, Vikramâditya, the son of Châlukya-Bhîma, (*ruled*) for eleven months; then Yuddhamalla, the son of Tâdapa-râja, for seven years; having expelled him from the country, Râja-Bhîma, the younger

¹ The Chalukyas claim descent from both the Mânavya and the Hârîta gotras.

² On *pāliketana* see *Ind. Ant.* Vol. XIV, p. 104.

³ *Makara-toraṇa*, 'an honorary wreath or string of flowers, &c., raised upon poles and carried in front of one, as an emblem of distinction'; Sanderson's *Canarese Dictionary*.

⁴ The above passage has been previously translated by Mr. Fleet, *Ind. Ant.* Vol. VII, p. 245.

⁵ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

brother of Amma-râja, (*ruled*) for twelve years; his son Amma-râja for twenty-five (*years*); Dâna-nṛipa, his brother from a different mother, for three years. Then the country of Veṅgi was through ill-luck without a ruler for twenty-seven years. Then king Śaktivarman, the son of Dâna-nṛipa, ruled over the earth for twelve years.

(*Verse 5.*) Then his younger brother, king Vimalâditya, who was kind to (*all*) beings, ruled over the earth for seven years.

(*Line 46.*) His son, king Râjarâja, who possessed political wisdom, and who was the abode of the goddess of victory, ruled over the whole earth for forty-one years.

(*Verse 6.*) He whose fame was brilliant, who was the only jewel which adorned the glorious race of the moon, and who was the only jewel which fulfilled the desires of the distressed, surpassed Cupid by his beauty, the moon by his pure splendour, Purandara (*Indra*) by his possessions, (*Vishnu*) the bearer of Lakshmi by his great prosperity, and Bhîma by his terrible power.

(*Verse 7.*) He had a spotless queen, Ammaṅga by name, who was famed on earth by her good deeds, who was the only abode of lucky marks, who purified the world, and who sprang from Râjendra-Choḍa, the ornament of the race of the sun, just as Gaṅgâ from Jahnu, Gaurî from Himavat and Lakshmi from the milk-ocean.

(*Verse 8.*) Just as (*Śiva*) the bearer of Gaṅgâ and (*Pârvatî*) the daughter of the mountain had a son called Kârttikeya, these two had a son called Râjendra-Choḍa, who annihilated the multitude of his enemies by his irresistible power, whose fame was worthy of praise, and who was the light of the warrior-caste.¹

(*Verse 9.*) Having at first occupied the throne of Veṅgi, (*which became*) the cause of the rising of (*his*) splendour, just as the sun at morn occupies the eastern mountain, he conquered (*all*) quarters with his power.

(*Verse 10.*) Having burnt all foes with the rising and fierce fire of his valour, and having successively conquered Kerala, Pâṇḍya, Kuntala and all other countries, he placed his commands on the heads of princes, the pain of fear in the hearts of fools and his fame, which was as white as the rays of the moon, in (*all*) quarters.

(*Verse 11.*) Kulottuṅga-deva, the most eminent of the great warrior-caste, whose might resembled that of the king of the gods (*Indra*), was anointed to the Choḍa kingdom, which was not inferior to the kingdom of the gods, and put on the tiara, embellished with invaluable gems of many kinds, which had been sent by various kings, who were exceedingly afraid of the threatening of his arms, which were as formidable as the terrible coils of the serpent-king.

(*Verse 12.*) He in whose hands the conch, the discus and the lotus were shining, and whom (*therefore*) the world praised as Râjanârâyana (i.e., a *Vishnu* among kings), married (*as it were*) Lakshmi (*the wife of Vishnu*) herself, who was known by her other name, viz., Madhurântakî, and who (*just as the goddess Lakshmi*) from the ocean, arose from Râjendra-deva, the ornament of the race of the sun, a queen who was praised in the world and exalted by her deeds.

(*Verse 13.*) To these two there were born (*seven*) sons, who were as pure as the (*seven*) streams of the Gaṅgâ, who, like the (*seven*) Âdityas, had destroyed the darkness (*of sin*), and who, like the (*seven*) mountains, were able (*to undergo*) the fatigue of supporting the earth.

¹ With *râjakulapradîpa* compare *parârdhyo mahatî nṛipakule* in verse 11.

To (one) among these, the illustrious Râjarâja, who was the joint abode of polity and valour, (his) father, the lord of the whole earth, affectionately addressed the following speech :—

(Verse 14.) “Being desirous of the Choḍa kingdom, I formerly conferred the kingdom of the country of Veṅgî on my paternal unele, king Vijayâditya.

(Verse 15.) “Having ruled over the country for fifteen years, this god-like-prince, who resembled the five-faced (Śiva) in power, has gone to heaven.”

(Verse 16.) This obedient one (viz., Râjarâja) took up that burden, (viz., the kingdom of Veṅgî,) which the emperor, (his) father, gave him with these words, though he did not like the separation from him.

(Verse 17.) “The kingdom is not such a pleasure as the worship of the illustrious feet of the elders”; considering thus, he returned to his parents, after having ruled over the country of Veṅgî for one year.

(Verse 18.) Then the emperor spoke to his (viz., Râjarâja's) younger brother, the brave prince Vîra-Choḍa, who seemed to be an incarnation of the quality (of) valour: “Having ascended the throne of Veṅgî, place thy feet on the heads of (other) kings, just as the sun, having ascended the eastern mountain, places his rays on the peaks of (other) mountains.”

(Verse 19.) Thus having successively obtained the powerful blessing of the king, of the queen and of his two elder brothers, having bowed to these and having been bowed to by his younger brothers,¹ the prince was with difficulty prevailed upon by them to start for his country.

(Verse 20.) Having driven away his enemies, having eclipsed with his splendour the other crowds of kings, having stopped the wicked and having made the earth rejoice, the lord, the ornament of the country of Veṅgî, the king's son ascended (his) palace in the town called Jaganâtha, resembling the disk of the morning-sun, who, having driven away the darkness, having eclipsed with his splendour the other crowds of stars,² having stopped the wicked, and having made the lotus-group blossom, ascends the eastern mountain.

(Verse 21.) In the Śaka year, which is reckoned by the moon, the pair of ciphers and the moon, (i.e., 1001,) while the sun stood in the lion, while the moon was waxing, on the thirteenth lunar day, on a Thursday, while the scorpion was the lagna and in (the nakshatra) Śravaṇa, having been anointed to the kingdom of the whole earth, the sinless king, the illustrious Vîra-Choḍa, joyfully put on the tiara of the world.

(Line 78.) This asylum of the whole world, the illustrious Viṣṇuvardhana, the king of great kings, the supreme master of kings, the devout worshipper of Maheśvara, the supreme lord, the most pious one, the illustrious Vîra-Choḍa-deva, having called together all householders, (viz.) heads of provinces, &c., who inhabit the district of Guddavâṭi, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keeper:—

(Verse 22.) Just as the moon in the milk-ocean, there was in the pure race of Brahman a chief of ascetics, called Mudgala, whose appearance was extremely gladdening.

(Verse 23.) When he, whose power was incomprehensible, had invited the sun, his staff performed the action of the sun at his command.

¹ The plural in the original shows that Vîra-Choḍa had at least three younger brothers; according to verse 15, their number was four.

² This seems to be the second meaning of *râjanikarân aṣṭân*.

(Verse 24.) In his *gotra* there was a certain Potana, whose deeds were pure, who made his *gotra* prosper and who illuminated the quarters with the splendour of his fame.

(Verse 25.) This virtuous one was joyfully praised by the lord Râjarâja, who knew (*how to appreciate*) virtues, by the name of Râjarâja-brahma-mahârâja (i.e., *the great king of the brâhmanas of Râjarâja*).

(Verse 26.) Just as the wife of Atri was Anasûyâ, the wife of this treasure-house of merit was Kannamâmbâ, who was praised in the world, and who was exalted by the virtue of freedom from envy (*anasûyâ*).

(Verse 27.) Just as Devakî bore from Vasudeva a son called Vâsudeva (*Kṛishṇa*), and just as the mountain-daughter (*Pârvatî*) bore from the moon-crested (*Śiva*) a son called Guha, thus she bore from him a son called Medamârya, who was a treasure-house of prosperity, and who was praised by all the assemblies of wise men (*or gods*).

(Verse 28.) After he was born, prosperity dwelt on all the crowds of his relatives, just as on the groups of lotus-flowers at the rising of the sun; for (*like the sun*) he purified the quarters with his unrestrained splendour, was daily in the state of rising and was possessed of a blossoming lotus (*-face*).

(Verse 29.) Having conquered the *kali*-age which is skilled in plundering heaps of virtues,—all virtues, (*viz.*) truthfulness, liberality, prowess, &c., prosper, abiding jointly in him, who is kind to refugees, who is alone constant in a conduct (*which is worthy*) of the *kṛita*-age, and who is famed by the name of Guṇaratnabhûṣaṇa (i.e., *he who is adorned with jewel-like virtues*).

(Verse 30.) Because he was firm, always attached, of strong and sharp mind, a light of the race of Brahman, an abode of prosperity, possessed of blazing splendour, a treasure-house of polity and modesty, skilled in sciences and in weapons, worthy of honour and as hard as the substance of the king of mountains, he was respectfully and graciously anointed by me to the dignity of a commander of the army (*senâpati*) and wears the tiara which was placed (*on his head*) to the delight of the people.

(Verse 31.) He delights his elders by obedience, the world by his conduct, his relations by respect, the good by the riches which they desire, myself by his patience in bearing my kingdom of the whole earth and Śâuri (*Vishṇu*) by great devotion.

(Verse 32.) Ah! the auspicious streams of water, which drop from the feet of innumerable crowds of earth-gods (i.e., *brâhmanas*), who daily perform their ablutions in his court-yards, and which continually fill thousands of paths, surpass the streams of the Gaṅgâ, which drop from the feet of *one* of the gods (*viz.*, *Vishṇu*), and which are tired of their *three* paths (*viz.*, *heaven, earth and the lower world*).

(Verse 33.) At holy Drâkshârâma and at the sacred place of Pîṭhapurî, this charitable one joyfully founded two *sattras* for brâhmanas, in order that they might daily enjoy their meals (*there*) till the end of the *kalpa*.

(Verse 34.) On the north side of a lovely *agrahâra* of good people, which is famed by the name of Chellûru, he whose mind is full of compassion caused to be constructed a large pond which is filled with sweet water.

(Verse 35.) By its water, which glitters like the moon, and which is daily enjoyed by numberless brâhmanas who resemble Agastya, this (*pond*) repeatedly laughs, as it were, at the ocean, which was completely drunk up by the pitcher-born (*Agastya*).

(Verse 36.) On the west side of that village, this powerful, mighty and charitable chief of the Vaishṇavas caused to be built a temple of Vishṇu.

(Verse 37.) In this lofty (*temple*), which is as white as the rays of the moon, which is the abode of splendour (*or Lakshmî*) and which pleases the eye, the god himself, who is the husband of Lakshmî, made his appearance, his conch and discus being distinctly visible.

(Line 102.) "Be it known to you, that to this blessed lord Vishṇu (*I*) gave for the daily (*performance of*) *charu*, *bali* and *pūjā* and for the repairs of gaps and cracks [*the village called Kolârū*] in your district [*with exemption from all taxes, making it the property of the temple, with a libation of water.*]"

(Line 104.) [The boundaries of this village are :—on the east]

(Line 109.) Nobody shall cause obstruction to this (*grant*). He who does it, becomes possessed of the five great sins. And the holy Vyâsa has said : [*Here follow three of the customary imprecatory verses.*]

(Line 113). The executors (*ājñapti*) of this edict (*śâsana*), which was given in the twenty-first year of the glorious and victorious reign, (*were*) the five ministers (*pañcha pradhânâḥ*). The author of the poetry (*was*) Viddaya-bhaṭṭa. The writer (*was*) Pennâchâri.

PART II.

TAMIL AND GRANTHA INSCRIPTIONS.

I.—INSCRIPTIONS AT MÂMALLAPURAM.

No. 40. ON THE SOUTH BASE OF THE SHORE TEMPLE.

This inscription is dated in the twenty-fifth year of Ko-Râjarâja-Râjakesarivarman, *alias* Râjarâja-deva. It states, that the king "built a jewel-like hall at Kândaḷûr," and then gives a list of the countries, which he is said to have conquered. Among them Veṅgai-nâḍu is the well-known country of Veṅgî; Gaṅga-pâḍi and Nulamba-pâḍi are found on Mr. Riee's Map of Mysore;¹ Kuḍamalai-nâḍu, "the western hill-country," is Coorg; Kollam is Quilon; Kalingam is the country between the Godâvarî and Mahânadî rivers; Îra-maṇḍalam is Ceylon; Iraṭṭa-pâḍi is the Western Châlukyan empire;² and the Śeriyas are the Pâṇḍyas. I have been unable to identify Taḍigai-pâḍi.

Sir Walter Elliot's and Dr. Burnell's tentative lists of Chōḷa kings³ contain a king Râjarâja, who reigned from 1023 to 1064 A.D. These figures rest on three Eastern Chalukya grants, of which two have since been published by Mr. Fleet and one has been edited and translated above (No. 39). From these three grants it appears, that the Râjarâja, who reigned from Śaka 944 to 985, was not a Chōḷa king, but a king of Veṅgî, and that his insertion in the list of Chōḷa kings was nothing but a mistake.

The historical portion of the subjoined inscription is almost identical with lines 166 to 173 of the large Leyden grant⁴ and must belong to the same king. The Leyden grant states that Râjarâja conquered Satyâśraya (line 65). This name was borne as a surname by no less than six of the earlier Western Chalukya kings and was also the name of one of the later Western Châlukyas. From certain unpublished inscriptions of the Tanjore Temple it can be safely inferred, that Râjarâja-deva was the predecessor of Râjendra-Chōḷa-deva, the enemy of the Western Châlukya king Jayasimha III., who ruled from about Śaka 944 to about 964.⁵ Hence the Satyâśraya mentioned in the Leyden grant might be identified with the Western Châlukya king Satyâśraya II., who ruled from Śaka 919 to about 930;⁶ and the Chōḷa king Râjarâja, who issued the large Leyden grant and the inscriptions Nos. 40, 41 and 66 of the present volume, with that Râjarâja of the *Śūryavamśa*, whose daughter Kûṇḍavâ was married to the Eastern Chalukya king Vimalâditya,⁷ who reigned from Śaka 937 (?) to 944. As Râjarâja-deva boasts in his inscriptions of having conquered Veṅgai-nâḍu, the country of the Eastern Chalukyas, this marriage was probably a forced one and the result of his conquest of Vimalâditya.⁸ The

¹ *Mysore Inscriptions*, p. lxxxiv.

² See the introduction of No. 67, below.

³ *Coins of Southern India*, p. 131; *South-Indian Palæography*, 2nd edition, p. 40.

⁴ Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV, p. 204.

⁵ See the introduction of No. 67, below.

⁶ Mr. Fleet's *Kanarese Dynasties*, p. 42.

⁷ *Indian Antiquary*, Vol. XIV, p. 50.

⁸ See the remarks of Dr. Burnell, *S. I. Palæography*, 2nd edition, p. 22, note.

identification of the Râjarâja-deva of the Leyden grant and of Nos. 40, 41 and 66 with the father of Kândavâ is confirmed by the *Koṅgu Chronicle*, where some of his charities are placed in Śaka 926.¹ The *Koṅgu Chronicle* further suggests the probability of identifying Kândalûr, where Râjarâja-deva built a hall (*śālâ*), with Chidambaram, as it records that "he enlarged the temples at Chidambaram and erected all kinds of towers, walls, *mandapas*, flights of steps, etc., and other matters."

From this and the next-following inscription we learn that Mâmallapuram belonged to Âmûr-nâdu,² a division of Âmûr-kotṭam, and that the name of the Shore Temple was Jalaśayana. The purport of the inscription is a new division of the land of the town of Mâmallapuram, which had been agreed upon by the citizens.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொ-
 [2.] லப்பெரு நிலச்செல்லியுணக்கெ-
 [3.] யுரி[ன]ம பூண்[ட]மை மன[க்]காளக்கா-
 [4.] னுஞ்சாலை கலமறுத்தருளி வெங்கை-
 [5.] நாடு[க்]கப்பாடியு[துள]ம்ப்பாடியு[து]-
 [6.] டிகைபாடியுங்குடம[லை]ஞாடுங்கொல்-
 [7.] லமுக்கலிங்கமும் எண்டிசை புகழ் தர
 [8.] ஈழமண்டலமும் இரட்டபாடி எழனாயில-
 [9.] க்கமுனிண்டிறல் வென்றித்தண்டாற்கொ-
 [10.] ண்ட தன்நெழில் வள[ரு]ழியுனெல்லாயா-
 [11.] ண்டுகொழுதக விளங்கும் யாண்டெ செழி-
 [12.] யரை தெசு கொள் ஸ்ரீகொராஜராஜராஜ-
 [13.] கெலுநிலிவழி-ரான ஸ்ரீராஜராஜதேவற்கு யா-
 [14.] ண்ட இருபத்தைஞ்சாவது [||*] ஆமு[ர்க்]கொ-
 [15.] ட்டம் வகை செய்கின்ற [பு]துக்குடை-
 [16.] யான் எகதிரன் ஐயம்பதின் மன்றகா-
 [17.] மாமல்லபுரத்து ஜமாயனதேவர் தெ-
 [18.] தக்கில் திருநகாவனத்தெ இரு[க்]க இன்ந-
 [19.] கரத்து நகரத்தொழும் பெரிளமையொ-
 [20.] மும் எம்மிவிசைனு செய்த வுவுவெனெ-
 [21.] யாவது [||*] எம்முர் நிரிலமும் வெண்ணி-
 [22.] லமும் தொட்டிலமும் கொல்லிலமும்-
 [23.] ம் இறைநிலமாமச்செப்பெற்பட்டது-
 [24.] ம் தூறு ம[னை]க்கிழ நா[ல்] கூறு[க்]க அடை-
 [25.] ப்பதாகவும் [||*] இப்ப[ரி]சு அடைச்சு நா[ர்]-
 [26.] லு கூறிட்ட ஒரு கூறு இந்நகரத்து க[டு]-
 [27.] ம்பிடுகுசெரிச்சக்கரப்பாடியா[ர்க்]-
 [28.] கு இருபத்தைஞ்சு மனைக்கு கூறுவ-
 [29.] தாகவும் [||*] நின்ற முன்று கூறும் எழு-
 [30.] பத்தைஞ்சு மனைக்கிழ [கூ]றுவதா-

¹ *Madras Journal*, Vol. XIV, Part I, p. 17.

² Instead of Âmûr-nâdu, the present inscription uses the term "the fifty (villages called after) Pudukkudaiyan Ekadhira," which occurs also in lines 32 f. of No. 41.

- [31.] கவும் [*] கூறிட்ட பரிசெ மனையும் நிலமு-
 [32.] ம் விற்றகவும் ஒற்றிவைக்கவும் யஜி-
 [33.] [உ]ரனஞ்செய்ய பெறுவதாகவும் [*] நி-
 [34.] லமும் மனையும் கூ[றடை]த்[த] பரி[உ]ச
 [35.] [உ]கூணஞ்செய்து குடுப்பதாகவு-
 [36.] ம் [*] முன்புள்ள அகூணஞ்ச[ரங்கம் கி]-
 [37.] பிவதாகவும் [*] கூறடைத்த நிலங்க-
 [38.] ளில் நின்ற பல்லுருவில் ப[மு]மரங்க-
 [39.] ள் அவ்வவகூறுடையானே பெறு-
 [40.] வானாகவும் [*] மஞ்சிக்கத்தில் நின்ற-
 [41.] ன நூறு மனைக்குங்கூ[று]வதாகவும் [*]
 [42.] நிலமின்றியே பதினாறு வயலின்
 [43.] மெல் வியாபாரஞ்செய்திருப்பாரா
 [44.] அனாக்கழஞ்சு பொன்னும் கூவி-
 [45.] க்குச்செய்திருப்பாரா அனாக்கா-
 [46.] ல் பொன்னும் எ-
 [47.] ருடையராய் வ-
 [48.] ரிசைக்கு முவாரா-
 [49.] க்கால்பொன்னு-
 [50.] ம் ஆண்டு வாரா-
 [51.] க்கொள்வதாகவும் [*]
 [52.] இப்பரிசு அன்றெ-
 [53.] ன்றாரா மெ[ல்] வெ-
 [54.] று இருபத்தைக்கழஞ்சு பொன் உண்-
 [55.] டக்கொள்வதாகவும் [*] இப்பரிசு எம்-
 [56.] மில்லிசைனு வுவுவெனெ செய்தொ-
 [57.] ம் நகரத்தொழும் பெரிளமையொ-
 [58.] மும் [*] இப்பரிசு நகரத்தாரும் பெரிள-
 [59.] மையாருஞ்சொல்ல எழுதினென்
 [60.] இன்னகரத்து கரணத்தான் திருவ-
 [61.] டிகள் மணி கண்ட னான் திருவெளறை
 [62.] முவாயிரத்துஎழுநூற்றுவனென் [*] இ-
 [63.] வை என்னெழுத்து [*]

TRANSLATION.

Hail ! Prosperity ! In the twenty-fifth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *alias* the illustrious Râjarâja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel (*-like*) hall (*at*) Kândalûr and conquered by his army, which was victorious in great battles, Vengai-nâdu, Gaṅga-pâdi, Nulamba-pâdi, Taḍigai-pâdi, Kuḍamalai-nâdu, Kollam, Kalingam, Îra-maṇḍalam, which is famed in the eight quarters, and Iraṭṭa-pâdi, (*the revenue from which amounts to*) seven and a half *lakshas* ; who,—while his beauty was increasing, and while he was resplendent (*to such an extent*) that he was always worthy to be worshipped,—deprived the Śeriyas of their splendour,—We, the middle-aged citizens of this town, unanimously made the following contract, while assembled in the *tirunandârana* to the south of (*the temple of*)

Jalaśayana-deva at Māmallapuram, the chief town of the fifty (*villages called after*) Pudukkudaiyân Ekadhîra,¹ which form part of Â mûr-kotṭam.

(Line 21.) The wet land, white (?) land, garden land, dry land and all other² taxable (?) land of our town shall be divided into four lots of one hundred *manais*.³ One lot of (*the land*), which has been divided into four lots according to this contract,⁴ shall be a lot of twenty-five *manais* (*which belongs*) to the inhabitants of (*the quarter of*) Ka[ḍu]mbi-ḍugu-śeri (*alias*) Śamkara-pâḍi of this town. The remaining three lots shall be a lot of seventy-five *manais*. The *manais* (*of*) the land (*included in*) the contract of division into lots may be sold, mortgaged, or used for meritorious gifts; (*but*) the *manais* (*of*) the land shall be given away as defined by the contract of the division into lots. The previous definition shall be wholly cancelled. The fruit-trees, which stand in the various parts of the lands divided into lots, shall be enjoyed by the owner of the respective lot. Those (*trees*) which stand on the causeways between the rice-fields,⁵ shall belong to (*the whole of*) the hundred *manais*. Among those who are without land and are over the age of sixteen,—from those who are engaged in trade half a *kaṛaṇju* of gold (*pon*), from those who work for hire one-eighth of a *pon* and for (*each*) turn as ploughmen (?) three-eighths of a *pon* shall be taken at the end of the year. From those who do not submit to this contract, further twenty-five *kaṛaṇjus* of gold shall be taken besides as a fine. We, the middle-aged citizens of the town, have unanimously established this contract.

(Line 58). I, Tiruveḷarai Muvâyirattu-eṇunârṟuvan, the *karanam* of this town, who worships the holy feet (*of the god*), wrote this contract according to the orders of the middle-aged citizens. This is my signature.

No. 41. ON THE NORTH BASE OF THE SHORE TEMPLE.

The historical part of this inscription is identical with that of the preceding one; its date is the twenty-sixth year of Ko-Râjarâja-Râjakesarivarman, alias Râja-Râja-râja-deva.

The inscription, which is unfortunately mutilated, mentions three temples, two of which were called after and consequently built by Pallava kings. The first of these two is Jalaśayana or Kshatriyasimha-Pallava-Îśvara-deva. That Jalaśayana was the name of the Shore Temple itself, appears clearly from the inscription No. 40. The second name for it, which is furnished by the present inscription, proves that the Shore Temple was a foundation of a Pallava king Kshatriyasimha. The second temple mentioned in the subjoined inscription is Râjasimha-Pallava-Îśvara-deva, which, as appears from one of the Kâñehîpuram inscriptions (No. 24, verse 10), was the original name of the Kailâsanâtha Temple at Kâñchî. The name of the third temple, Paḷḷikonḍaruliya-deva, (literally: “*the god who is pleased to sleep*”) may perhaps refer to the Śrîraṅganâyaka Temple at Paḷḷikonḍa near Viriñehîpuram and would then explain the origin of the name Paḷḷikonḍa.

¹ Pudukkudaiyân (Tamil) means “the owner of a new parasol,” i.e., one who has recently risen to royal power; Ekadhîra (Sanskrit) means “the singly brave.”

² மீசு is perhaps a corrupted form of மீசு.

³ 1 *manai* is equal to 2,400 square feet.

⁴ மீசு, Sanskrit स्पर्श, originally means “the touching of water (in a solemn declaration).”

⁵ மீசு மீசு seems to mean the same as மீசு.

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TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொலப்பெரு
 [2.] நிலச்செவ்வியம் தனக்கெ உரிமை பூ-
 [3.] ண்டமை மனக்கொளக்காணுர்ச்சா-
 [4.] லை கலமறுத்தருளி வெங்கைஞாடுங்க-
 [5.] ங்கபாடியும் நுளம்பபாடியுடைகை-
 [6.] பாடியுங்குடமலைஞாடுக்கொல்[வ]முங்-
 [7.] கலிங்கமும் எண்டிகை புகழ் தர ஈ[ழ]ம*
 [8.] ண்டலமும் இரட்டபாடி எழரை இல[க்]க-
 [9.] முனிண்டிதல் வென்றித்தண்டாற்க[ெ]கா-
 [10.] ண்ட தன்னெழில் வளருழியுள்ளெல்-
 [11.] லாயாண்டெனாழக விளங்கும் யா-
 [12.] ண்டெ [ெ]சுழியரை தெசு கொள் ஸ்ரீ=
- [13.] கொராஜராஜராஜகெலிவிபேரா-
 [14.] ன ஸ்ரீராஜராஜராஜகெவற்கு யாண்-
 [15.] டெ இருபத்தாறாவது [*] ஆமுர்க்கொட்-
 [16.] டத்தாமுர்நாட்டு நகரமாமல்லபுரத்-
 [17.] து நகரத்தொழும் பெரிளமையொ-
 [18.] மும் இ(ன்)[ந்நக]ரத்து ஜலயநத்-
 [19.] து சுத்தியலிஹபல்லவாண்டூ[ர*]-
 [20.] த்து கெவரும் இராஜலிஹ[வ]ல்-
 [21.] லவாண்டவரத்து கெவரும் பள்ளி-
 [22.] கொண்டருளிய கெவரும் உடை-
 [23.] ய ஹட்டாரத்து பொன்னில் இ[த்த]-
 [24.] ளிகளில் பதி பனாறாயு[ஃ]ப . . .
 [25.] ட்டை[சு] கெவகன்மிகள் ப . . .
 [26.] நா[ங்]கள் கொண்டு கடவ பெ[ரான் ப*]-
 [27.] த்தொன்பதின் கழைஞ்[சு*] . . .
 [28.] [இ]த்தெவர்களுக்குத்தி
 [29.] [ன]மாக உடையார் ஸ்ரீ
 [30.] [வ]ர் திருநாமத்தால் ஸ்ரீ
 [31.] கெவன் என்று இக்கொட்டம் வகை*]
 [32.] செய்கின்ற புதுக்குடையான்*]
 [33.] எகதிரன் ஐம்பதின்
 [34.] ஷவானஞ்செய்விக
 [35.] [நி]லத்துக்கு கிழ்பாற்கெல்லை ஸ*]-
 [36.] றேடிகரை வ[ழி] பாவி
 [37.] யில் மெட்டுக்கும்
 [38.] ன்பாற்கெல்லை இத
 [39.] பெரு பெரு வழிக்கு
 [40.] ல்பாற்கெல்லை] [41.] ம் குரங்கன்
 [42.] க்கு கிழக்கு [43.] இன்னகர
 [44.] ளளத்[து] [45.] ளத்[து]
 [46.] த்[துக்கு]ம் [47.] லையு
 [48.] நாலாயி [49.] சு குழியி
 [50.] பொன் [51.] எ[ரி]யும்

[52.] அகபட்ட	[53.] [வ]மா[க]
[54.] கவும் இப	[55.] கழைஞ[ச*]
[56.] வம் விற்று	[57.] ம[மு]ச்செ
[58 to 62.]	
[63.] பெரி	[64.] ல்ல
[65.] த்த	[66.] கற
[67.] மு	[68.]
[69.] வித்த	[70.] ம் வித
[71.] ந்ருக	[72.] யெ

TRANSLATION.

Hail ! Prosperity ! In the twenty-sixth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *alias* the illustrious Râja-Râjarâja-deva, *etc.*¹—We, the middle-aged citizens of Mâmallapuram, a town in Âmûr-nâdu, (*a division*) of Âmûr-kottam of (*the temples of*) Jalaśayana, (*alias*) Kshatriyasimha-Pallava-Îśvara-deva at this town, and of Râjasimha-Pallava-Îśvara-deva, and of Paḷli-kondaruliya-deva

(*Line 31.*) of the fifty (*villages called after*) Pudukkndaiyân Ekadhîra, which form part of this *kottam*²

No. 42. INSIDE THE SHORE TEMPLE.

This inscription is dated in the ninth year of Vîra-Râjendra-Chôla-deva. It records the gift of a piece of land from the great assembly (*mahâsabha*) of Śi[ri]davâr, *alias* Nara-simha-maṅgalam to “our lord of Tirukkaḍalmallai.” By this the Shore Temple at Mâmallapuram seems to be meant.

TEXT.

[1.] ஸ்ரீ	[*]	ஸ்ரீவி[ர*]நாஜேந்த-
[2.] சொழ்ஜெவர்கு		யான்-
[3.] ட	ஒதுபதாவது	திரு-
[4.] க்கடல்மல்லை	எம்	ெ-
[5.] பருமாநாடு	சி[ரி]தவார்-	
[6.] ந	நரவி[ர*]மமங்கல-	
[7.] த்து	ஜெறாஸலை-	
[8.] யெம்	திருவிடையா-	
[9.] ட்டரோற	விட்ட	எங்கள்
[10.] ஊர்	உக்காவிரிலாக்-	
[11.] காலுக்குத்தெரு	மங்-	
[12.] கலச்செறும்	யின	கு-
[13.] நியாது	நின்ற	நாராயணன்-
[14.] மாங்களுரான	சுத்தாடி-	
[15.] [ப]ட்டி	ஆக	தடி கு அ[ல்]
[16.] தி	[உரு]	இன்னாயனர்கு

¹ The historical portion of this inscription is identical with that of No. 40.
² See page 64, note 2.

- [17.] திருவிடையாட்டமாஹ
 [18.] இறை இழிச்சி[க்குடு]-
 [19.] [தெ*]தாம் இலுர் உஹ-
 [20.] [ரஸ*]ஹையாம்¹

TRANSLATION.

Hail! In the ninth year of (*the reign of*) the illustrious Vi[ra]-Rājendra-Śora-deva, we, the great assembly (*mahāsabhā*) of Śi[ri]davûr, *alias* Narasimha-maṅgalam, gave to our lord (*of*) Tirukkadaḍmallai as exclusive property,² with exemption from taxes, 5 rice-fields (*tadī*), consisting of 2,000 *kuris* (*of land*; 1. *at*) Maṅgalachcheru to the south of the Ukkāviri channel (*at*) our village; and (2. *at*) Nārāyaṇa-maṅgaḷûr, *alias* Kūttāḍi-paṭṭi, where (*the temple of*) this god (? *kurīyān*) stands.

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR.

No. 43. ON A STONE AT ARAPPAKKAM NEAR VELŪR.

This and the next-following seven inscriptions record grants to Jvarakhaṇḍeśvara-svāmin of Velûr, *i.e.*, to the Vellore Temple, which is nowadays called Jalakanṭheśvara.³ The name of the temple is spelt Jvarakhaṇḍeśvara in five inscriptions, Jvarakanṭheśvara in two others and Jvarakhaṇḍeśvara in one of them. The Sanskrit original of these various forms seems to have been Jvarakhaṇḍeśvara. Jvarakhaṇḍa, “the destroyer of fever,” would be a synonym of Jvarahara, which is applied to Śiva in the name of one of the Kāñchīpuram temples.⁴

The inscriptions Nos. 43 to 46 are dated on the same day of the *Akshaya* year, which was current after the expiration of the Śaka year 1488, and during the reign of Sadāśiva-deva-mahārāya. They record grants which were made to the Vellore Temple at the request of Śinna-Bommu-nāyaka of Velûr by the *mahāmaṇḍaleśvara* Tirumalaiya-deva-mahārāja, also called Tirumalai-rājaya, (*the younger brother of*) Rāmarāja, with the consent of Sadāśiva-deva-mahārāya.

The historical results obtained from these four inscriptions are:—

1. That Sadāśiva-deva of Vijayanagara was still alive in 1566-67 A.D., *i.e.*, ten years after the latest grant mentioned in my second paper on the Karnāṭa Dynasty.⁵

2. That, after the death of his elder brother Rāma, Tirumala-rāja of Karnāṭa⁶ continued to acknowledge the king of Vijayanagara as his sovereign and submitted to the title of *mahāmaṇḍaleśvara*.

3. The Śinna-Bommu-nāyaka of the four inscriptions is perhaps identical with “Bommi Reddi or Naidu,” to whom tradition assigns the foundation of the Vellore Temple.⁷

The Viḷāpāka grant of Venkṭa I. of Karnāṭa dated Śaka 1523 mentions a certain Liṅga-bhūpāla, son of Velûri-Bomma-nṛpati and grandson of Vīrappa-nāyaka.

¹ The remaining ten lines of the inscription are mutilated at the beginning and much obliterated; the only two intelligible words are எழுத்து in line 26 and நாராயணன் in line 28.

² This seems to be the meaning of the technical term திருவிடையாட்டம் which occurs also in the Poygai inscriptions.

³ *North Arcot Manual*, p. 189.

⁴ *Sewell's Lists of Antiquities*, Vol. I, p. 180.

⁵ *Ind. Ant.*, Vol. XIII, p. 154.

⁶ *Loc. cit.*, p. 155.

⁷ *North Arcot Manual*, p. 188. In the *Velai-mānagar-charitram* (printed at Velûr in the *Dhātu* year, *i.e.*, A.D. 1876) he is called Bommaiya-Reḍḍiyār.

kshamāpa.¹ Velūri-Bomma is evidently the same as Sinna-Bommu-nāyaka of Velūr. From the title "prince", which the Vilāpākā grant attributes to Bomma and to his father and son, it follows that his family were petty chiefs under the kings of Kārṇāṭa, who were again nominally dependent on the kings of Vijayanagara.

The inscription No. 43, as mentioned in Sewell's *Lists of Antiquities*,² records the gift of the village of Arappakkam, where it is still found.

TEXT.

- [1.] ஸஹஸீஷு- வஸ்தி [||*] ஸ்ரீஸுடா-
 [2.] ஸிவதேவதேவாராயர் வி-³
 [3.] யிவிராஜும் பண்ணி அரு-
 [4.] னாநின்ற சகாஷ்ட தசராஅய-
 [5.] அ சூ மெற்செல்லாநி[ன்*]ற
 [6.] அகதயஸ[ன்*]வசஸுரத்து கு-
 [7.] ம்பநாயற்று அபரவசு-
 [8.] த்து ஸ்ரீஸி வெளஜேவாஸ-
 [9.] ரத்து நாள் ஸ்ரீஸுதேவாரா-
 [10.] ஸ்ரீவெளாராரிராஜதிரு-
 [11.] மலையதேவதேவாராஜா-
 [12.] வுக்கு வெலூர் சின்னபொ-
 [13.] ம்முநாயக்கர் விண்ணப்-
 [14.] பஞ்செய்கையில் திரும-
 [15.] லேராஜயன் ஸுடாஸிவதேவ-
 [16.] தேவாராயர் பொதத்திலெ
 [17.] விண்ணப்பஞ்செய்து டெ-
 [18.] வலூர் ஜீரகஞ்ஞையா-
 [19.] ஸ்ரீதிக்கு சுமராமவை-
 [20.] மவத்துக்கு விடுவித்த ஸ்ரீ-
 [21.] மம் அறப்பக்கம் வ டாநவ-
 [22.] ராநயொலி-டுவெ டாநா-
 [23.] டெய்யொகாபாஅகடி டா-
 [24.] காசு ஸ்ரீமம-லேவாநெபாதி வ-
 [25.] ராகாடி-ஹுகு⁴ படிக வ

TRANSLATION.

Let there be prosperity! Hail! After Sinna-Bommu-nāyaka (of) Velūr had made a petition to the illustrious mahāmaṇḍaleśvara Rāmarāja-Tirumalaiya-deva-mahārāja,— Tirumalai-rājayan, having made a petition at the feet of Sadāśiva-deva-mahārāyar, gave the village of Arappakkam to (the temple of) Jvarakaṇḍeśvara-svāmin (at) Velūr for (providing) all kinds of enjoyments,⁵ on Wednesday the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-samvatsara, which was current after the

¹ *Ind. Ant.*, Vol. XIII, p. 127.

² Vol. I, p. 165.

³ Read வி.

⁴ Read டாநவகம்.

⁵ *Ang:raṅgaraiḥkaram* is a synonym of *aṅgarāṅgaraiḥhogam*, which occurs in Nos. 47 and 48 and means, according to Winslow, "all worldly enjoyments."

Śaka year 1488 (*had passed*), while the illustrious Sadāsiva-deva-mahārāya was pleased to rule the earth.

(Line 21.) "Of a gift and protection, protection is more meritorious than a gift; by a gift one obtains (*only*) heaven, by protection the eternal abode."

No. 44. ON A STONE AT ARIYŪR NEAR VELŪR.

The object of the grant is "the village of Murukkeri-Sīreri within (*the boundaries of*) Arugūr," i.e., of the modern Ariyūr.

- | | | | | |
|-------|----------------------------|-----------------------|-------------------|----------------|
| [1.] | ஸஹஸ்தை | வூஷி | [*] | ஸ்ரீஸ்தா- |
| [2.] | ஸ்ரீவதேவதேவதாராயந் | | வீர- ¹ | |
| [3.] | யிஷிராஜம் | பண்ணி | | அருளா- |
| [4.] | நின்ற | சகாஷ்ட | | த்சாஅயிஅ |
| [5.] | நு | மெற்செல்லாநின்ற | | |
| [6.] | அகத்யஸ[௦*] | வக்ஸுரத்து | கு- | |
| [7.] | ம்பநாயற்று | | அபரவகத- | |
| [8.] | த்து | ஹீரபரி | | ஸௌஜ்வாஸ- |
| [9.] | ரத்து | நான் | | ஸ்ரீஸ்துதேவதே- |
| [10.] | ஸ்ரீஸௌராராராஜதிரு- | | | |
| [11.] | மலையதேவதேவதாராஜா- | | | |
| [12.] | வுக்கு | வெலூர் | | சின்னபொ- |
| [13.] | ம்முநாயக்கர் | | | விண்ண- |
| [14.] | ப்பஞ்செய்கையில் | | தி- | |
| [15.] | ருமலை[ர*]ஜயன் | | | ஸதாரி- |
| [16.] | வதேவதேவதாராயந் | | | பாத- |
| [17.] | த்திலை | விண்ணப்பஞ்ஞெ- | | |
| [18.] | சய்து | வெலூர் | | ஹீரகதேவ- |
| [19.] | ஸாரஸூரதிக்கு | | சுஹஸ்த- | |
| [20.] | வைவதத்துக்கு | | விஷித்த | |
| [21.] | முராமம் | அருகருக்குள் | | முரு- |
| [22.] | க்கெரிசிற்றெரி | உ | | தா[ந*]வா- |
| [23.] | ததயொழி-பெய் | | | தாதா- |
| [24.] | தெய்யொதாபாபத | | | தா- |
| [25.] | தாசு | ஸுதம-பெய்[ர*]தெய்யாதி | | |
| [26.] | பாபதாபத-புதம் ² | | | வத- |
| [27.] | ஃ உ | | | |

No. 45. ON A STONE AT ARUMBARITTI NEAR VELŪR.

The object of the grant is the village of Arumbaritti.

- | | | | | |
|------|-------------------|-----------------------------|-------|-------|
| [1.] | ஸஹஸ்தை | வூஷி ³ | [*] | ஸ்ரீ- |
| [2.] | ஸதாரிவதேவதேவதாரா- | | | |
| [3.] | யந் | வியிஷிர[ர*]ஜம் ⁴ | | பண்ணி |
| [4.] | அருளாநின்ற | சகாஷ்ட | | த- |
| [5.] | சாஅயிஅ நு | மெற்செல்ல- | | |

¹ Read வீர.

² Read ததயொதாபாபதம்.

³ ஷி is engraved twice in the original.

⁴ Read வியிஷி.

- [6.] ரநின்ற அசுதயஸ[௦*]வக்ஷஸ-
 [7.] ரத்து கும்பநாயத்து அ-
 [8.] பரவசுத்து ஐரடிஸி டெ-
 [9.] ஸனஜேவாலாத்து நாள்
 [10.] ஸ்ரீஜேஹாஜேஸ்வரேஸ-
 [11.] ராஜேராஜதிருமலையடெ-
 [12.] உவஜேஹாராஜாவுக்கு டெ-
 [13.] வலூர் சின்னபொம்மு-
 [14.] நாயக்கர் விண்ணப்ப-
 [15.] ஞ்செய்கையில் திரும-
 [16.] லேராஜயன் ஸடாஸிவடெ-
 [17.] உவஜேஹாராயந் பாத[த*]தி-
 [18.] டெ விண்ணப்பஞ்-
 [19.] சய்து வெலூர் ஐரகடெ-
 [20.] ஸ்வேஸாஸுரஜிக்கு கம்-
 [21.] ரம்மவைவவத்துக்கு
 [22.] விடுவித்த மூரமம் அரு-
 [23.] ம்பரித்தி உ டாகவாடக-
 [24.] டெயாஜே-டெஜே டாகாஜே-
 [25.] டெயாகா-வாடக [1*] டாகாஜே-
 [26.] ஸ்வேம-டெவாடெயாதி வா-
 [27.] டெயாஜே-கம்¹ வடிக வ

No. 46. ON A STONE AT SADUPPERI NEAR VELUR.

The object of the grant is the village of Sadupperi.

- [1.] ஸம்மஜேஸு- ஸ்வேஸி [1*] ஸ்ரீஸடா-
 [2.] ஸிவடெவஜேஹாராயந் வி-²
 [3.] யிஷிராஜம் பண்ணி அரு-
 [4.] ளாநின்ற சகாஷ[1*] துசாஅய-
 [5.] அ ரு மெற்செல்லாநின்-
 [6.] ர அசுதயஸ[௦*]வக்ஷஸ-
 [7.] து கும்பநா[ய*]த்து அமரவ-³
 [8.] சுத்து ஐரடிஸி டெஸ-
 [9.] ஜேவாலாத்து நாள் ஸ்ரீ-
 [10.] ஜேஹாஜேஸ்வரேஸ-
 [11.] ராஜேராஜதிருமலையடெ-
 [12.] உவஜேஹாராஜாவுக்கு டெ-
 [13.] வலூர் சின்னபொம்மு-
 [14.] நாயக்கர் விண்ணப்ப-
 [15.] ஞ்செய்கையில் திரு-
 [16.] மலே[ர*]ஜயன் ஸட-
 [17.] ஸிவடெவஜேஹாராய-
 [18.] ந் வாதத்திலெ விண்ண-

¹ Read உய்யுதம்.² Read ஸ்ரீ.³ Read அபர.

- [19.] ப்பஞ்செய்து வெலூர் ¹
 [20.] ஜீரகணையாஸ்திரி-
 [21.] க்கு சுமராமன[வ*]ஹவத்-
 [22.] துக்கு விடுவித்த மூரமம் ச-
 [23.] துப்பெரி உ டாகவாருக-
 [24.] யொழி-டுஞ் டாக[ர*]டுஞ்-
 [25.] யொகவாருக | டாகா-
 [26.] ஸ ஸுமர-டுவாடுவாகி பா-
 [27.] மகாடி-கம் ² வடி உ

No. 47. ON A STONE AT ŚATTUVÂCHCHERI NEAR VELŪR.

This and the next-following two inscriptions are dated on the same day of the *Yvva* year, which was current after the expiration of the Śaka year 1497, and during the reign of the *mahāmaṇḍaleśvara* Śrīraṅga-deva-mahārāya. They record grants to the Vellore Temple, which were made at the request of Sinna-Bommu-nāyaka of Velūr by Kṛishṇappa-nāyaka Ayyan, with the consent of Śrīraṅga-deva-mahārāya.

The Śrīraṅga-deva mentioned in Nos. 47 to 49 is Śrīraṅgarāya I. of Kārṇāṭa, of whom we have copper-plate grants of Śaka 1497 and 1506.³ An inscription of his tributary Kṛishṇappa-nāyaka dated Śaka 1500 has been translated by Mr. Rice.⁴ On Sinna-Bommu-nāyaka of Velūr, see the introduction of No. 43.

The inscription No. 47 records the gift of the village of Śattuvâchcheri, where it is still found.

TEXT.

- [1.] உ ஸ-ஹ-ஹ-ஹ உ
 [2.] ஓ ஸ-ஹ-ஹ-ஹ [||*] ஸ்ரீஸுமாரி-
 [3.] ஜீரகணையாஸ்திரி-
 [4.] ஹாராயர் ஸுயிவிரா- ⁵
 [5.] ஜி- பண்ணி அருளாநின்ற
 [6.] ஸகாஷ- ⁷ தசாஸயிள ஸு
 [7.] மெல் செல்லாநின்ற யுவ-
 [8.] சுவற்ஸரத்து ⁸ மகாநா-
 [9.] யற்று கிஷபகத்து ⁹ தியெ-
 [10.] ரதெசி ¹⁰ புதவாரது நாள் கிஷ-
 [11.] ப்பநாயக்கர் அய்யன் பாத-
 [12.] திலை வெலூர் சின்னபொ-
 [13.] ம்முநாயக்கர் விண்ணப்ப-
 [14.] ஞ்செய்கையில் கிஷப்ப-
 [15.] நாயக்கர் அய்யன் ஸ்ரீராம-
 [16.] [டு]தவமஹாராயர் பாததி-
 [17.] [டு]ல விண்ணப்பஞ்செய்-
 [18.] து வெலூர் ஜீரகணை-

¹ Read வெலூர்.² *Mysore Inscriptions*, p. 220.³ Read ஸகாஷ-.⁴ Read துயொடி.⁵ Read டி-ஹ-ஹ-ஹ.⁶ Read ஸு-ஹ-ஹ-ஹ.⁷ Read ஸ்வ-ஹ-ஹ-ஹ.⁸ *Ind. Ant.*, Vol. XIII, p. 155.⁹ Read ஸுயிவி.¹⁰ Read துஷ.

- [19.] ஸ்ரீரங்காமிக்கு . அங்க[ர]-
 [20.] [ஓ]மவைவொமத்துக்கு
 [21.] [விடு]வித்த ஸ்ரீரங்க .. சத்-
 [22.] [து]வாச்செரி | உ டாக-
 [23.] வாடுதயொழி-டுடு
 [24.] டாகாடுடுயொத-¹
 [25.] வாடுத [*] . டாகா-
 [26.] ஸ்ரீரங்காமிக்கு
 [27.] வாடுதாடுடுயொத-
 [28.] வடுத | உ ஸ்ரீரங்க

TRANSLATION.

Let there be prosperity! Hail! After Śinna-Bommu-nāyaka (of) Velūr had made a petition at the feet of Kṛishṇappa-nāyaka Ayyan, — Kṛishṇappa-nāyaka Ayyan, having made a petition at the feet of Śrīraṅga-deva-mahārāyar, gave the village of Śattuvāchecheri to (the temple of) Jvarakaṇḍheśvara-svāmin (at) Velūr for (providing) all kinds of enjoyments, on Wednesday the thirteenth lunar day of the dark half of the month of Makara of the Yuva-samvatsara, which was current after the Śaka year 1497 (had passed), while the illustrious mahāmaṇḍaleśvara Śrīraṅga-deva-mahārāyar was pleased to rule the earth.

(Line 22.) "Of a gift and protection," etc.² Let there be prosperity!

No. 48. ON A STONE AT SAMAṆGINELLŪR NEAR VELŪR.

The object of the grant is the village of Senbaga-Perumāl-nallūr, i.e., the modern Samaṅginellūr.

- [1.] உ ஸ்ரீரங்க உ
 [2.] ஸ்ரீரங்க [*] ஸ்ரீரங்காமி-
 [3.] ஸ்ரீரங்காமி-
 [4.] வடுதாமி-
 [5.] ஸ்ரீரங்க வடுதாமி அருளா-
 [6.] ஸ்ரீரங்க ஸ்ரீரங்காமி தசாசு-
 [7.] ஸ்ரீரங்க மெல் செல்லாமி-
 [8.] யவசுவந்தாது ⁴ மகா-
 [9.] ராயாது ⁵ கிஷ்கந்தாமி சி-
 [10.] யொடுதெசி புதவாது இ-
 [11.] ஸ்ரீரங்க கிஷ்கந்தாமி அய-
 [12.] யன் பாத[*]திலெ வெலூர்
 [13.] [சி]ன்னபொம்முநாயக்-
 [14.] கர் விண்ணப்ப(ம்)ஞ்செய்-
 [15.] கையில் கிஷ்கந்தாமி-
 [16.] க்கர் அய்யன் ஸ்ரீரங்க-
 [17.] ஸ்ரீரங்காமி பா-
 [18.] தத்திலெ விண்ணப்ப-

¹ Read ஸ்ரீ or ஸ்ரீ.

² See the translation of No. 43.

³ Read ஸ்ரீ.

⁴ Read யவசுவந்தாது.

⁵ Read ராயாது.

No. 50. ON A STONE AT ŚEKKANŪR NEAR VELŪR.

This inscription records the gift of the village of Śekkanūr to the Vellore Temple.

TEXT.

- [1.] ஸ-ஹிஷ்டு- [||*]
 [2.] வெலூர் சுர-
 [3.] கண்ட்டெசு-
 [4.] ரசுவாமியா-
 [5.] த்ஞ்ஞ காலச-
 [6.] ந்திபூசைக்-
 [7.] கு விட்ட கிராம-
 [8.] ம் செக்கனூ-
 [9.] ர்கிராமம் [||*] ஸ-
 [10.] ஹிஷ்டு- வ

TRANSLATION.

Let there be prosperity ! The village of Śekkanūr was given for (*the requirements of*) daily worship to (*the temple of*) Jvarakāṇḍeśvara-svâmin (*at*) Velūr. Let there be prosperity !

No. 51. ON A ROCK ON THE TOP OF THE BAVÂJI HILL NEAR VELŪR.

This rock-inscription is written in bold archaic letters ; the lines are irregular and very close to each other. The inscription is dated in the twenty-sixth year of a king called Kannara-deva, and records that Velūr-pâḍi was given to the temple of Pannapeśvara on the top of the hill of Śûḍâḍupârai (*Śûḍâḍupârai-malai*) by Nuḷamban Tribhuvana-dhîra, *alias* Muḍi-melan Śrî-Pallava-Murâri. Another Nuḷamban, the first part of whose name is indistinct on the stone, and who was probably a relation of Nuḷamban Tribhuvanadhîra, seems to have received Velūr-pâḍi together with the hill of Śûḍâḍupârai from Vîra-Chola. Velūr-pâḍi is probably the same as Velapâḍi, a suburb of Vellore, near which the Bavâji Hill is situated, and which is supposed to be the oldest part of the town.¹ Śûḍâḍupârai-malai must have been the old name of the Bavâji Hill. It was situated in the north of Paṅgaḷa-nâḍu, a division of Paḍuvûr-kotṭam. The Śiva temple on its top had been founded by, and was called after, a certain Pannappai.

Besides the present Tamil inscription, five obliterated Telugu inscriptions are found on the top of the Bavâji Hill. Four of them mention a certain Nallaguruvayya ; one of these four inscriptions is dated in Śaka 1539, the *Piṅgaḷa* year.

TEXT.

- [1.] || ஸ்ரீ [||*] ஸ்ரீகன்னரதேவற்கு யாண்டு இருபத்தாறாவது
 [2.] படுவூர்க்கொட்டத்துப்பங்குளநாட்டு வடக்கில் வகை[சு கு]-
 [3.] தாபொனாமலை மெல்பன்னப்பை எடுபித்த
 [4.] பன்னபெயரத்துக்கு பொகமாக இந்நாட்டு வெலூ-
 [5.] ர்ப்பாடி எ*மகன்² ஸுளம்பன் வீரசொழர் பக்கல்
 [6.] குதாபொனாமலை அகப்பட யாரை அட்டுவித்து கொ-

¹ See *North Arcot Manual*, p. 187.

² The second letter of this word is quite indistinct ; என் மகன், "my son," might be conjectured.

- [7.] ண்டு ஸ்ரீராதத்தருள்ளவும் உட்கவ-ஞ்ஞஞ்செய்-
 [8.] து குடுத்தென் துளம்பன் திரிபுவனதீரனென் [*]
 [9.] இயலி- ரகழித்தாரடிஎன் முடிமெலன் ஸ்ரீபல்ல-
 [10.] வமுராரி [*] இயலி- இறக்குவான் கங்கை குமரியிடைச்செ-
 [11.] ய்தார் செய்த பாவங்கொள்வான் ||

TRANSLATION.

Hail! In the twenty-sixth year of (*the reign of*) the illustrious Kannara-deva, I, Nuḷamban Tribhuvanadhira,¹ gave, with a libation of water, to (*the temple of*) Paṇṇapeśvara, which Paṇṇappai had caused to be erected on the hill of Śūdādupârai (*Śūdādupârai-malai*), which is situated in the north of Paṅgaḷa-nāḍu in Paḍuvûr-kotṭam, to be enjoyed as long as the moon and the sun endure, Velûr-pâḍi, (*a village*) of this *nāḍu*, (*which*) Nuḷamban had received from Vîra-Śorâr, together with the hill of Śūdādupârai, as a lasting gift.² I, Muḍi-melan,³ the illustrious Pallava-Murâri, (*shall be*) the servant of those who protect this charitable gift. He who injures this charitable gift, shall incur the sin committed by those who commit (*a sin*) near the Gaṅgâ (*or*) Kumari.⁴

No. 52. ON THE NORTH WALL OF THE PERUMĀI TEMPLE AT GĀṆGANŪR NEAR VELŪR.

This inscription is dated in the *Pramāthin* year, which was the 17th year of Sakalaloka-chakravartin Śambuvarāya. This date is at variance with that of a Kāñchîpuram inscription, according to which the *Vyaya* year and the Śaka year 1268 corresponded to the 9th year of Sakalaloka-chakravartin Râjanârâyana Śambuvarāyar,⁵ and we must either assume that the 9th year is a misreading for the 24th year, or that the king mentioned at Kāñchîpuram and that of the present inscription are two different persons.

The inscription is a receipt for the cost of a *kāni*,⁶ which a certain Tiruveṅgaḍam-uḍaiyāṇ seems to have sold⁷ to the villagers of Nîlakaṇṭha-chaturvedi-maṅgalam and of Śrî-Mallinātha-chaturvedi-maṅgalam. The first of these two villages was also called Gāṅgeya-nallûr⁸ (*the modern Gāṅganûr*) and was situated in Karaivari-Āndi-nāḍu.⁹

TEXT.

- [1.] சகலலோகச்சக்கரவத்தி ஸ்ரீ வென்று மண் கொண்ட சம்புவராயக்கு யா[ண்]டு
 யெ ஆவது ப்ரமாயிஸுவகஸரத்து ஐஷலநாயற்று ப-ஞ்ஞ[பகழத்து]
 [2.] ப்ரயமெயும் திங்கள் கிழமெயம்¹⁰ பெ[ப]ற்ற ரொஹிணி னுள் ககொல[பி]-
 ஆன்தினாட்டு அகரம் காங்கெயநல்லூரான நிலகண்ட[ச்சதுஞ்ஞ]-

¹ *I.e.*, "the brave(st) in the three worlds."

² யானா அட்டுவித்து கொண்டு means literally "having received with a libation of water;" compare தானா வார்த்துக்கொடுக்க, "to give irrecoverably by pouring water into the hand of the person receiving the gift" (*Winslow*).

³ *I.e.*, "he who wears a crown on (*his head*)."

⁴ Kumari is the Tamil name of the sacred river near Cape Comorin and corresponds to the Sanskrit Kumârî, just as the High Tamil form Kāviri to the Sanskrit Kâvêri.

⁵ Sewell's *Lists of Antiquities*, Vol. I, p. 180, No. 60.

⁶ Equal to 24 *manais*. 1 *manai* is 2,400 square feet.

⁷ According to the incomplete line 6, the price of the *kāni* seems to have been 170 *panas*.

⁸ In two fragments at the Gaṅgeśvara Temple (Nos. 104 and 105, below), this name is applied to the second of the two villages. Probably both were subdivisions of Gāṅganûr.

⁹ Compare No. 102, below.

¹⁰ Read *யும்*.

- [3.] கீமங்கலத்து லேமாஜகத்துக்கும் ஸ்ரீமல்லிநா[ய]ச்ச[து]ஷ்டே-கீமங்கலத்து லேமாஜ-
கத்துக்கும் (க்)கொத்தன்பாக்கமுடைய-
[4.] யான் திரு¹ வெங்கடமுடையானென் காணி விடுவெ ஸ்ரீமாணகச்சாத்து வ[ண்]ணி
குடுத்தபடி வெம்ப[வ]ரஉடையான் விரசம்பச்செதிரா
[5.] [ண்டு] உடுடெயெநான் இவ்வகரங்களில் கணக்ககாணி இற்றெந நாள் இ[வ]
[கு]² வி[லை] குடித்[துக்]கொள்[ரு]வதான எம்மில் இ[வை]சந்த
[விலை ப]
[6.] நல்லப்பணம் வாசிபடர் விரசம்பப்பன் குளிகெ [பு] ஈளய இப்பணம்
ஹாந்துள[முபது]
[7a.] இ[வ*]யூர்களில் கணக்ககாணி விடுவெ ஸ்ரீமாணகச்சாத்து வண்ணி குடு-
[7b.] த்தென் னிலகண்[ட]ச்சதுஷ்டே-கீமங்கலத்து லேமாஜகத்துக்கும் ஸ்ரீ[மல்லிநா.ய]ச்-
சதுஷ்டே-கீம]-
[8a.] க்கலத்து லேமாஜகத்துக்கும் கொத்தம்பாக்கமுடுடெயான் திருவெ-
[8b.] க்கடமுடுடெயானென் [I*] இ[ப*]படிக்கு இடுவெ திருவெங்கட-
முடுடெயா

TRANSLATION.

On the day of (*the nakshatra*) *Rohinī*, which corresponds to Monday, the first lunar day of the former half of the month of *Rishabha* of the *Pramāthin* year, (*which was*) the 17th year of (*the reign of*) Sakalalokaachakravartin; who, having conquered fortune; took the earth, Śamburāya,—Whereas I, Kottanpākkam-udaiyān's (*son*) Tiruveṅgaḍam-udaiyān, gave to the great people of Gāngeya-nallūr, *alias* Nilakanṭha-chaturvedi-maṅgalam, a village in Karaivārī-Āndi-nāḍu, and to the great people of Śrī-Mallinātha-chaturvedi-maṅgalam a receipt for the cost of a *kāṇi*; I, Kōtambākkam-udaiyān's (*son*) Tiruveṅgaḍam-udaiyān, (*hereby declare, that I*) gave a receipt for the cost of a *kāṇi*, (*as measured by?*) the accountant of these villages, to the great people of Nilakanṭha-chaturvedi-maṅgalam and to the great people of Śrī-Mallinātha-chaturvedi-maṅgalam. This [*is the signature of*] Tiruveṅgaḍam-udaiyān].

No. 53. ON THE INNER WALL OF THE PERUMĀL TEMPLE AT ŚORAPURAM NEAR VELŪR.

This inscription is written in archaic characters; it is much obliterated, and incomplete at the end. The date is the twenty-third year of Ko-Vijaya-[Simha]vikramavarman. The inscription records a grant to the Vishṇu temple at Kāṭṭuttumbūr, which was probably another name of Śorapuram. The temple had been founded by the same person or persons who made the grant. The object granted was a piece of land at Kanakavalli, which, like Kāṭṭuttumbūr itself, belonged to Paṅgala-nāḍu, a division of Paḍuvūr-koṭṭam.

TEXT.

- [1.] ஸ்ரீ [I*] ஸ்ரீகொவிசைய[சி]ம்[ம]விக்கிரமபர்மற்கு யாண்டு இருபத்துமுன்றாவது
படுஷர்க்கொட்டத்துப்பங்-
[2.] களநாட்டுக்கொட்டத்தும்பூர் நாராயணலட்டாரகர்க்கு ஸ்ரீகொயில் எடுப்பித்து கனகவல்லி
விஷ்ணு-ஸ்ரீ-விஷ்ணு என்னு-
[3.] ம் காலெயெயத்தால் அமைப்பித்து இதனுக்கு திருகாலம் குராயிப்பதற்கும்
திருகாலம் திருஅமுர்த்துக்கும் க-
[4.] ஸ்ரீவிளக்கும் குராயிப்பானுக்கு ஜ . . தமும் ஆக இக்கொட்டத்து இநாட்டு
கனகவல்லி எரி கீழ் ஸ்ரீ இ

¹ டு looks like ச.

² Read இப்படிக்கு (?).

TRANSLATION.

Hail! In the twenty-third year of (*the reign of*) the illustrious Ko-Vijaya-[Simha]-vikramavarman,—having caused a sacred temple to be erected to Nârâyana-bhattâraka (*at*) Kâttuttumbûr in Paṅgala-nâḍu, (*a division*) of Paduvûr-kottam, [*I gave*] to it a piece of land below the tank (*at*) Kanakavalli in the same nâḍu and the same kottam, which [*I*] called “the sacred land of Vishnu (*at*) Kanakavalli,” for the worship at the three times (*of the day*), for the sacred food at the three times; (*for*) the nandâ lamp (*and*) for the worshipper.

No. 54. ON THE BASE OF THE ÎSVARA TEMPLE AT TELLÛR NEAR VELÛR.¹

This inscription is dated in the reign of the mahâmaṇḍaleśvara Virapratâpa-Devârâya-mahârâya (*of* Vijayanagara) and in Śaka 1353, the Sâdhârana year. It records that the family (*kudî*) of Mâraṇan-ullittâr, which belonged to Pallava-nallûr, was given to the temple at Tellaiyûr (*the modern* Tellâr), *alias* Pukkalappuram, which belonged to Vadapuri-Ândi-nâḍu in Paṅgala-nâḍu, a division of Paduvûr-kottam in Jayankonda-Chola-maṇḍalam.

TEXT.

South.

[1b.] ஸ்ரீவிஜயவிஜயா-
கண்டன் வ-குல-பகவத-பச்சமொதரஸ-
ஸிவகி ஸ்ரீவிஜய-காவ-
[வ]ரா-

East.

[1.] யலிஹா[ர*]ய வுயிவிராஜ[ஸ] வ[ண்*]ணி [அ]ருளாநின்ற ஸகாஷ[ஸ] தநாடுந

South.

[1a.] ஸாயாரணவருஷம் கற்கடகநாய[ற்று] பூஷ-பகவத-பஞ்சமியும் திக[கள் கி]-
ழமையும் பெற்ற திருவெ[ர]ணத்து நாள் ஜயங்கொண்டசொழமண்டலத்து
படுவூர்கொட்டத்து பங்களநாட்டு வடபுரிஆந்திரநாட்டு [அ]கரம் தெள்ளையூரந
புக்களப்புரத்து² நாயிநாருக்கு ஆந்திட்டு வடுகி மன்றாடி அகிகாரிகள் வ
நாயக்கதெச . கஞ்சனதும் தன்மசாதநம் பண்ணிக்குடுத்தபடி
இந்த நாயிநாருக்கு ஆந்திட்டு

[2.] பல்லவநல்லூர்ச்செர்வைக்குடி ம[ர]ணன்உள்ளிட்டாரை திருநந்தாவினக்கு குடி-
ஆக சநூதித்தவரையும் செல்லும்படிக்கு. உடகபூஷ-யலி-உகமாக பண்ணிக்-
குடுத்தோம் [||*] இப்படி பண்ணிக்குடுத்த இந்த மாரணன்உள்ளிட்டார் எங்கெ
இருக்கிலும் இந்த நாயிநாருக்கு இ[ய]க்க கடவநாகவும்³ [||*] இந்த
தன்மசாதநக்குடி

East.

[2.] வழி எல்லாம் இந்த நாயிநார் குடி வழி ஆகக்கடவதாகவும் [||*] இப்படி-
பண்ணிக்குடுத்த இந்த தன்மசாதநத்துக்கு அகிதம் ப[ண்*]ணிநாருண்டாரால்

¹ On a stone near this temple there is a fragment of a Chola inscription, the first line of which reads : உடையார் ஸ்ரீகுலோத்[துங்க]; Uḍaiyâr Śrî-Kulot[tuṅga].

² After this word there is engraved below the line : ஊராங்குளுந்தநா[த]யிநா[ந]ர் (?).

³ Read கடவநாகவும்.

South.

[3.]¹ கெங்கைக்கரையில் : குரால் பசுவை கொன்ற பாலத்தெ பொக கடவும் [||*]
 ௨(௪)மெய்யுறாடுகெந் [||*]

TRANSLATION.

Hail! On the day of (*the nakshatra*) *Tiruvonam*,² which corresponds to Monday, the fifth lunar day of the former half of the month of *Karkāṭaka* of the *Sādhārāṇa* year (*and*) the Śaka year 1353, while the illustrious *mahāmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious *Virapratāpa-Devarāya-mahārāya* was pleased to rule the earth,—Whereas (*we*),³ gave a *dharmaśāsana* to (*the temple of*) the lord of *Tellaiyūr*, *alias* *Pukkaḷappuram*, a village in *Vaḍapuri-Āndi-nāḍu*, (*which belongs*) to *Paṅgaḷa-nāḍu*, (*a division*) of *Paḍuvūr-koṭṭam* in *Jayaṅkoṇḍa-Śora-maṇḍalam*; —We (*herely declare, that we*) gave to this lord the family (*called*) *Māraṇaṇ-nḷiṭṭār*, which belongs to *Pallava-nallūr*, as a family (*which has to maintain*) a *tirunandā* lamp, with a libation of water, as a meritorious gift, to last as long as the moon and the sun. These *Māraṇaṇ-nḷiṭṭār*, who were thus given, shall attend to (*the worship of*) this lord, wherever they are. The whole family (*named in*) this *dharmaśāsana*, (*together with*) their descendants, shall be the family of this lord. If there is anybody who injures this *dharmaśāsana*, which was thus given, he shall incur the sin of one who has killed a tawny ewe on the bank of the *Gaṅgā*. Let *Maheśvara* be the protector!

No. 55. ON THE WEST AND SOUTH WALLS OF THE VIRŪPĀKṢHEŚVARA TEMPLE
 AT VEPPAMBAṬṬU NEAR VELŪR.

This inscription is dated in Śaka 132[8] expired and the *Vyaya* year current. It is a deed of sale of the revenue in gold and the revenue in rice of one half of the village of *Veppambaṭṭu* and of the village of *Śīru-Kaḍambūr*. The first-mentioned village belonged to *Āndi-nāḍu*, a division of *Agara-paṇṇu*. Both villages are stated to have been granted to the temple of *Virūpāksha-deva*⁴ at *Veppambaṭṭu* by *Virapratāpa-Bukka-mahārāyar* (*of Vijayanagara*), and the temple itself is said to have been consecrated one year before the date of the inscription in the *Pārthiva* year, *i.e.*, Śaka 1328 current. This date is puzzling, as it does not agree with other inscriptions, according to which *Bukka's* son *Harihara II.* was reigning in Śaka 1301 and 1321.⁵

The cost of one half of the first village and of the second village as well as the total are given in *kuḷapramāṇas* or *kuḷas* of gold (*poṇ*) and in *paṇas*. In line 2 of the south wall another gold standard, called *kovaḷ*, seems to be mentioned. The numerous signs for fractions, which occur throughout the inscription, are palaeographically interesting.

¹ The following line is engraved in somewhat smaller letters below the beginning of line 1a.

² Read கௌண்டி.

³ Sanskrit *Śravanā*.

⁴ The names of the donors seem to have been contained in the break of line 1a of the south wall.

⁵ The same is the old name of the Pampāpati Temple at Hampi (*Vijayanagara*).

⁶ See Mr. Fleet in *Jour. Bo. Br. R. A. S.*, Vol. XII, p. 329.

TEXT.

West.

- [1.] ஸ்ரீ விஜயாஜைமய¹ [||*] ஸகாஷ்ட தநாஉய[அ] ன் மெல் செல்லாநின்ற பாதி-வஸவஜைவரத்துக்குச்செல்லும் வியஸவஜைவரத்து ஜெஷ்வமௌ

South.

- [1.] கரீவாஸெய்யு வியாழக்கிழமையும் பெற்ற நாள் [||*] ஸ்ரீஜைஹாராஜாயிராஜாராஜ-வாரஸெய்யுஸ்ரீவீரபுதாபயுக்கிஹாராயர் வெப்பம்பட்டு விருபாக்ஷதேவற்கு

West.

- [2.] சுமரமஹொமஅமுதுபடிக்கு யஜிஸாஸக ஆக குடுத்த ஸௌஷி² முன்னாள் வைஸாகஸஸூராயியும் மாரவாரத்து நாள் பூதிநெஷ

South.

- [2.] ஆகையால் அன்னாள் முதல் ஆகக்குடுத்த அகரப்பற்று ஆந்திராடு வெப்பம்பட்டு ஊர் ஒன்றுக்கு குளபுரணம் பொன் உசயெ பு சபஜ தகுக்கொவை

West.

- [3.] பொன் நயசு பு நூறு [||*] இதில் நாயினார் விருபாக்ஷதேவற்கு கஜேயநம் பண்ணும் ஸ்ரீஜைஹாராயர் ஆக குடுத்த ஊர் பாதி-

South.

- [3a.] க்கு குளபுரணம் பொன் ஈயெ பு உ நீக்கி ஊர் பாதிக்கு குளம் பொன் ஈயெ பு உபஜ ம் [||*] இராவுத்த சந்தி ஒபுளி ஆய்

West.

- [4.] கங்கி[ந]ரதர்க்குச்சென்ற நாடு சிறுகடம்பூர் ஊர் க க்கு குளபுரணம் பொன் ஈயெ பு சபகிசு [||*] ஆக ஊர் கக க்கு (கு)குள-

South.

- [4a.] ம் பொன் உசயெ பு சுஷு [||*] சுஷுரத்தால் விராடுவாக்ஷதேவர் சுமரமஹொமஅ முதுபடிக்கு பாதி-வஸவஜை வைஸாகசு.

West.

- [5.] ஸூரவாஸியு மாரவாரம் முதலாக என்மென்றைக்கு ஸூர-ஸூர[ம] ய[ஜிஸா]ஸக ஆக குடுத்த ஊர் [ஒன்று] அனாக்கும் குளபுரணம்

South.

- [5a.] பொன் [இரு]நூற்றுஎண்பத்துமூன்று பணம் ஆறெழுக்காலெழுக்காணிக்கும் சுங்கம் [உ]மெய்யு ராமமது இடத்துறை புறம்பு ஆ[க] வக-
[3b.] ஸூர-ஸூராயமும் ஸகஸூராயமும் செக்குகடமை
[4b.] வெட்டிவரி திருப்புகிது எரிமின்னிற்ப்பணம் உவச்சவரி
[5b.] வண்ணார்வரி உட்ப்பட குவ[||*]உராகக-ஸூர[ஹி]³ ஆக ஸூர-ஸூர ஆக குடுத்தோ ஸூர(ஸூ)ஸூ(வ) [||*] அற்றமரி ஆகிசிறுப்பணங்கள் எழுத்து [||*]

¹ Read விஜயாஜைமய.

² ஸௌஷி seems to stand for ஸ்ரீஷி and to be inserted as a sort of *manigala* at the beginning of the mention of the date of the *pratishṭhā*.

³ Read ஸூராயி.

TRANSLATION.

Hail! Prosperity! Victory! Fortune! On Thursday, the new moon of the dark half of *Jyāishṭha* of the *Vyaya* year, which follows the *Pārthiva* year (and) which was current after the Śaka year 132[8] (*had passed*), after having bathed, we gave as a *sarvamānya*, to last as long as the moon and the sun, all the revenue in gold and all the revenue in rice,¹ excluding tolls, offerings, *māmagam*² (and) *ilatturai*, including the tax on oil-mills, the tax for the *Vetti*,³ the holy first fruits, the money from the sale of the fish in the tanks, the tax on *Uvachelas*⁴ and the tax for the washermen, against (*payment of the sum detailed below*):—(1.) 242 *kuḷapramāṇas* of gold and $4\frac{1}{16}$ *paṇas*—equal to 36 *kovais* (?) of gold and $5\frac{1}{8}$ *paṇas*—for one village, (*viz.*) Veppambattu (*in*) Ândi-nāḍu, (*a division of*) Agara-parru, which, as the consecration of the temple took place on a former day, (*viz.*) on Thursday, the twelfth lunar day of the bright half of *Vaiśākha*, was given from that day forward by a *dharmaśāsana*, for (*providing*) enjoyments of all kinds and rice⁵ to (*the temple of*) Virûpāksha-deva (*at*) Veppambattu by the illustrious mahārājādhirāja-rājapurameśvara, the illustrious Vīrapratāpa-Bukka-mahārāyar; having deducted from this (*sum of* 242 *kuḷapramāṇas* of gold and $4\frac{1}{16}$ *paṇas*) 121 *kuḷapramāṇas* of gold and 2 *paṇas* for the (*first*) half of the village, which was given as a *sarvamānya* to the *Brāhmaṇas* studying the *Vedas*, (*who are connected*) with (*the temple of*) the lord Virûpāksha-deva, (*there remain to be paid*) 121 *kuḷas* of gold and $2\frac{1}{16}$ *paṇas* for the (*second*) half of the village; (2.) 162 *kuḷapramāṇas* of gold and $4\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{16}$ *paṇas* for 1 village, (*viz.*) Śīru-Kaḍambûr, in all, 283 *kuḷas* of gold and $6\frac{3}{4}$, $\frac{3}{16}$ *paṇas* for the $1\frac{1}{2}$ villages (*viz.*, 121 *kuḷapramāṇas* of gold and $2\frac{1}{16}$ *paṇas* for the *second half of* Veppambattu and 162 *kuḷapramāṇas* of gold and $4\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{16}$ *paṇas* for Śīru-Kaḍambûr); in words: two hundred and eighty-three *kuḷapramāṇas* of gold and six and three fourths and three eightieths *paṇas* (*were to be paid*) for the one and a half villages, which were given by a *dharmaśāsana*, as a *sarvamānya*, for ever, from Thursday, the twelfth lunar day of the bright half of *Vaiśākha* (*of*) the *Pārthiva* year, for (*providing*) enjoyments of all kinds and rice (*to the temple of*) Virûpāksha-deva.

The signature of Arramari Âdi-Śiruppanaṅgal.

III.—INSCRIPTIONS AT AND NEAR VIRIŇCHIPURAM.

No. 56. INSIDE THE FRONT GOPURA OF THE VIRIŇCHIPURAM TEMPLE, SECOND INSCRIPTION.
TO THE RIGHT.

This inscription is dated during the reign of Vīrapratāpa-Devarāya-mahārāja (*of* Vijayanagara) and in the *Viśvāvasu* year, which was current after the expiration of the Śaka year 1347. It refers to a question of the sacred law (*dharma*) of the *Brāhmaṇas*, which was settled by the *Brāhmaṇas* of the kingdom of Paḍaivīḍu, among whom Kaṇṇāṭa, Tamir, Telugu and Lāṭa *Brāhmaṇas* are mentioned. Their representatives signed an agreement

¹ With ஸகடுஷ்டண-பாடியமும் ஸகடுஷ்டாடியமும் compare அனைத்து தெல்லாயங்காசாயங்கடும் in line 21 of the Poygai inscription No. 62.

² According to Winslow, the *Māmagam*, *Māmāgam* or *Māmāṅgam* (Sanskrit *Mahāmāgha* or *Mahāmāgha*) is a bathing festival, celebrated every twelve years at Kumbhakoṇam. A festival called *Mahāmāgham* or *Māmāṅgam* is used likewise to take place every twelfth year at Tirunāvāyi in Malabar; see Dr. Gundert's *Malayālam Dictionary*. The meaning of *māmagam* and *ilatturai* in the present inscription is not apparent.

³ In this and other inscriptions, செட்டி seems to stand for செட்டியான், the lowest village servant, who is also called தெட்டி.

⁴ The *Uvachelas* or *Jonakas* (*i.e.*, *Yavanas*) are a low tribe of Muhammadans; see Winslow.

⁵ கடுகட்டி means "raw rice" (Winslow). It is spelt கடுகட்டி in line 4a of the south wall.

to the effect, that henceforth marriages among their families had only to be concluded by *kanyādāna*, i.e., that the father had to give his daughter to the bridegroom gratuitously. Both the father who accepted money, and the bridegroom who paid money for the bride, should be subject to punishment by the king and to excommunication from their caste. This practice was evidently adopted on the authority of the canonical works on sacred law, which condemn in strong terms the payment of money for the bride, and use the term *āsura-vivāha* for a marriage thus concluded. The four forms of marriage permitted to *Brāhmanas* are mere varieties of the marriage by *kanyādāna*.

To the end of the inscription a large number of signatures of *Brāhmanas* are attached. This part of the original is obliterated to such an extent that a satisfactory transcript cannot be given. In some cases, the places where the single *Brāhmanas* came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of Paḍaiviḍu, I subjoin those which may be read with certainty: Kalañjiyam, Kamalapādam, Marudam, Maṅgalam, Araiyaṇādi, Kaṇṇamaṅgalam,¹ A[ga]t-terippaṭṭu, Enādapādi. Two other inscriptions mention Guḍiyātam² and Vallam³ as belonging to the kingdom of Paḍaiviḍu⁴ or Paḍaveḍu.⁵ The kingdom of Paḍaiviḍu (*Paḍaiviṭṭu rājyam*) was called after the town of Paḍaiviḍu, now Paḍaveḍu in the Polūr Tālluqa of the North Arcot District.⁶ According to two Vijayanagara inscriptions, it formed a district of Tonḍai-maṇḍalam.⁷ The name Paḍaiviḍu means "an encampment" and seems to owe its origin to a temporary camp of some king, around which a city arose in course of time.⁸

TEXT.

- [1.] ஸஹஸீஸு
[2.] ஸ்ரீமன்மஹா இராஜாஜிநாஜபரமேஸ்வரான ஸ்ரீ[வி]ரபுதாபபெவராய-
மஹாராஜ வி-
[3.] யிவிராஜ்ய பண்ணி அருளானின்ற ஸகாஷ்ய தநாசயெழின் மெல்
செல்லானி[ன்*]ற விஸுவஸு-
[4.] வருஷ பங்குனி மீ ந ஞ ஷஷ்டியு[ம்*] வாயன் சிழமையும் பெற்ற
அரிமுத்து⁹ நாள் படைவிட்டு இராஜத்து
[5.] கசெஷஷிஷிமஹாஜநங்கனும் கக்க-புஷாணி¹⁰ மொவிநாபஸந்யயிரெ[ல]
[6.] யலிஷிஷாபகஸயிஷுத்ரம் பண்ணி குடுத்தபடி இம்மை நாள் முதலாக இந்த-
[7.] ப்படைவிட்டு ராஜத்து ஸ்ராஷணரில் கன்ன[டி]கர் தமிழர்¹¹ தெலுங்கர்
இலாளர் முதலா-

¹ This village is situated in the Ārni Jāgīr, about half-way between Ārni and Vellore; it is spelt "Kunnamangalam" in the official *List of Indian Post Offices*, Calcutta, 1886.

² Head-quarters of a tālluqa of the North Arcot District.

³ In the Vandavāsi Tālluqa of the same district.

⁴ *Ind. Ant.*, Vol. XIII, p. 132. *Paḍaiviḍu-rājya* occurs also in two inscriptions published by Dr. Oppert (*Madras Journal* for 1881, pp. 251 and 257); *Paḍaviṭa-rājya* in a grant of Śaka 1460, the *Vilambin* year, from Śriperumbudūr (Sewell's *Lists*, Vol. II, p. 266), for the original of which I am indebted to Mr. J. Lee Warner, the Collector of Chingleput.

⁵ Sewell's *Lists of Antiquities*, Vol. I, p. 170.

⁶ *Ibid.*, p. 169.

⁷ The Paḍaveḍu inscription No. 81 mentions *Tonḍai-maṇḍalattu Paḍaiviṭṭu rājyam*. According to the Kōṇḍyāta grant (*Ind. Ant.*, Vol. XIII, p. 132) the *Paḍaiviḍu-mahārājya* belonged to the *Jayanḱonḍa-Tonḍa-maṇḍala*.

⁸ Thus the present residence of the Sindhia at the foot of the Gwalior Fort still bears the name of Lashkar, i.e., "camp."

⁹ Read அருஷத்து.

¹⁰ Read வ-ஷாணி.

¹¹ Read தமிழர்.

- [8.] ன சுசெஷமொதூத்து சுசெஷவஸூதூத்தில் சுசெஷஸா[மெ*]வயிலவசுகளும் ¹
விவாஹம் பண்-
[9.] னுமிடத்து கதிராநராக விவாஹம் பண்ணக்கடவராகவும் [*] கதிராநம்
பண்ணாமல்
[10.] பொன் வாங்கிப்பெண் குடுத்தால் பொன் குடுத்து விவாஹம் பண்ணினால்
இராஜஜ்ஞத்துக்கும் உட்பட்டு
[11.] ஸ்ராஹ்ணத்துக்கும் புறம்பாகக்கடவாரொன்[று] பண்ணி[ந] யலிபுலூபதஸியவதும்
[*] இப்படிக்கு சுசெஷவிஷயி-
[12.] திராஜநங்கள் எழுத்து [*]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Anusham*,² which corresponds to Wednesday, the sixth lunar day, the 3rd (*solar day*) of the month of *Panguni*³ of the *Viśvāvasu* year, which was current after the Śaka year 1347 (*had passed*), while the illustrious *mahārājādhirāja-paramēśvara*, the illustrious *Virapratāpa-Devarāya-mahārāja* was pleased to rule the earth,—the great men of all branches of sacred studies of the kingdom (*rājyam*) of *Paḍaiviḍu* drew up, in the presence of (*the god*) *Gopinātha* (*of*) *Arkapushkarinī*, a document (*which contains*) an agreement fixing the sacred law. According to (*this document*), if the *Brāhmaṇas* of this kingdom (*rājyam*) of *Paḍaiviḍu*, viz., *Kannadigas*, *Tamiṇas*, *Telūngas*, *Ilālas*,⁴ etc., of all *gotras*, *sūtras* and *śākhās* conclude a marriage, they shall, from this day forward, do it by *kanyādāna*. Those who do not adopt *kanyādāna*, i.e., both those who give a girl away after having received gold, and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of *Brāhmaṇas*. These are the contents of the document which was drawn up.

The following are the signatures of the great men of all branches of sacred studies:—

No. 57. ON A STONE BUILT INTO THE FLOOR OF THE COURTYARD OF THE
VIRIŇCHIPURAM TEMPLE.

This inscription records that in the *Saumya* year, which was current after the expiration of Śaka 1471, the pavement of the outer courtyard of the *Viriñchipuram* Temple was laid by *Bommu-nāyaka*, who is evidently the same person as *Śinna-Bommu-nāyaka* or *Bomma-nripati* of *Velūr*.⁵ On this occasion, the other inscribed stones which are noticed in part III, must have found their way into the floor of the temple.

TEXT.

- [1.] ஸஹ-
[2.] லீலா [*]
[3.] ஸாவிவாஹஸகாஷம் துசாஸயக ன் மெல் செல்லாநின்ற
[4.] லெனஜேவருஷ மெஷநாயற்று பூவூபகந ஸவூமியும் பெற்ற
[5.] உருவார புநவூஸு நாள் வெலூர் மாச[ச]நாயக்கருக்கு தன்மமாக
[6.] குமாரர் பொம்முநாயக்கர் அன[டய] வனோஞ்சான தளவிசை படுப்பித்தார் [*]

¹ Read வர்களும்.

² Sanskrit *Anurādhā*.

⁴ Sanskrit *Lāṭa*, the old name of *Gujarāt*.

³ Sanskrit *Phalguni*.

⁵ See the introduction of No. 43.

TRANSLATION.

Let there be prosperity ! On Thursday, the day of (*the nakshatra*) *Punarvasu*, which corresponds to the seventh lunar day of the former half of the month of *Mesha* of the *Saumya* year, which was current after the Śālivāha-Śaka year 1471 (*had passed*),—in order to procure religious merit to Māchcha(?)-nāyaka (*of*) Velūr,—prince Bommu-nāyaka laid the pavement round the whole (*temple*).

No. 58. ON A STONE AT THE SOUTH ENTRANCE OF VIRINCHIPURAM.

This inscription is dated during the reign of Venkaṭapati-deva-mahārāyar¹ and in the *Nandana* year, which was current after the expiration of the Śaka year 1514. It records that Periya-Erama-nāyaka of Punnārrūr granted a house (*manai*) and some land for a *maṭha* to Ānanda-Namaśivāya-panḍāram. The grant was made at the Mārgasa-hāyeśvara Temple of Tiru-Virinchipuram (*Virinchipuram*).

TEXT.

- [1.] [ஸ்ரீ²] ஸ்ரீமன்ம[கா]மண்ட[லெ]-
 [2.] ஸ்ரீரன் கண்ட கட்டாரி [சா]-
 [3.] ஓவ ஸ்ரீவெங்க[டப]கிதெ-
 [4.] வமகாராயர் பிறுதிவீரா[ச்]-
 [5.] சியம் பண்ணி அருளாநி[ன்]-
 [6.] ற ஸஹத³ தூடாயச சூ
 [7.] மெல் செல்லாநின்ற ந-
 [8.] ந்தன[ஹ]தை மீர் சூ வ திரு-
 [9.] விரிஞ்சபுரம் மாற்கசகாயிச[ர]-
 [10.] ன் சன்னதியில் சிதம்பரம் குரு[ந]-
 [11.] மசிவாயமுத்தி அடியார் ஆனந்-
 [12.] தநமசிவாயபண்டா[ர]மவர்[கரு]-
 [13.] சூ வாண்டராயன் திருவிதியில்
 [14.] வடசிறகில் ம[னை] வெலூர் [மாய]-
 [15.] நாயக்கர் குமாரசங்கரப்பந[ர]-
 [16.] யக்கரயனவர்களுசூ புண்ணி-
 [17.] யமாக புன்னாறார் பெரியளற-
 [18.] மநாயக்கர் கடனையி[ட்]ட மடம் [||*]
 [19.] இந்த மடத்து மனை திறியம்பகம-
 [20.] னைசூ கிழசூ முத்திமாணிக்கத்தி[ன்]
 [21.] மனைசூ மெற்கு மனை |க| அடி
 [22.] சயக| மனை[ப்]பட[ப்]பையுமிந்த
 [23.] மடதம்மத்துசூ நாள் க சூ ஒற்றி [ம]-
 [24.] றஸாதம் குறுணியும் ஊற-
 [25.] ண்டன்தாங்கல் அக்கிராரத்தில்
 [26.] நிலஒற்றிசம்பந்தமும் தாரா⁴ப்பூ-
 [27.] று[வ]ம் பண்ணிக்குடுத்தோம் [||*]

¹ This is Venkaṭa I. of Karpāṭa, whose grants range between Śaka 1508 and 1535; see *Indian Antiquary*, Vol. XIII, p. 155.

² Read ஸ்ரீ.

³ Read ஸகாஷ்ய.

⁴ ரா looks almost like ம.

- [28.] யிந்த மடம் சிஷ்பரம்பரை 4-
 [29.] த்திறபரம்பரையும் சந்திராதித்த-
 [30.] வரையும் அனுபொசித்துக்-
 [31.] கொள்ளக்கடவராகவும் உ உ
 [32.] யிந்த[த] மடதன்மத்துஞ் யாதொ-
 [33.] ருவர் அருதம் பண்ணின பெ-
 [34.] ிர் கெங்கை கரையிலே கா-
 [35.] ராம் பசுவைக்கொன்ற
 [36.] தொஷத்திலே பொ-
 [37.] க கடவராகவும் உ

TRANSLATION.

Hail! On the 6th solar day of the month of *Tai* of the *Nandana* year, which was current after the Śaka year 1514 (*had passed*), while the illustrious *mahāmaṇḍaleśvara*, the hero (*Gaṇḍa*), the dagger (*Kaṭṭāri*), the hawk (*Sāluva*), the illustrious Venkaṭapati-deva-mahārāya was pleased to rule the earth,—in the presence of (*the god*) Mārgasahāyeśvara (*of*) Tiru-Viriñchapuram,—Periya-Erama-nāyaka (*of*) Puṇṇārrūr ordered a house (*manai*) on the northern side of the holy street (*tiru-vīthi*) of Vāṇḍarāyaṇ (*to be given for*) a *maṭha* to Ānanda-Namaśivāya-paṇḍāram, the worshipper (*i.e.*, pupil?) of the *guru* Namaśivāya-mūrti (*of*) Chidambaram, in order to procure religious merit to Śamkarappa-nāyaka Ayaṇ, the son of Māya(?)-nāyaka (*of*) Velūr. This house for the *maṭha* consists of 1 house to the east of the house of Tryambaka and to the west of the house of Mūrti-mānikkam, and of a house-garden of 41 feet. To this meritorious gift of a *maṭha* we gave, with a libation of water, for each day a *kuruni*¹ of rice (? *prasāda*) under mortgage,² and the connexion under mortgage with (*a piece of*) land in the *agrahāra* (*of*) Ūraṇḍaṇ-tāṅgal. The succession of sons (*which consists of*) the succession of pupils³ shall enjoy this *maṭha* as long as the moon and the sun endure. Whosoever injures this meritorious gift of a *maṭha*, that man shall incur the sin of one who has killed a black cow on the bank of the Gaṅgā.

INSCRIPTIONS OF THE PERUMĀḌ TEMPLE AT POYGAI NEAR VIRIÑCHIPURAM.

These inscriptions (Nos. 59 to 64) are dated during the reign of a king called *Tribhuvanachakravartin* Râjarâja-deva. His twenty-second year corresponded to Śaka 1160 (Nos. 59 and 60), his twenty-fourth year to Śaka 1161 (Nos. 61 and 62) and his twenty-eighth year was current after the expiration of Śaka 1165 (No. 64). Accordingly, the first year of his reign corresponded to the Śaka year 1137-38.

The inscriptions record that the Kerala merchant⁴ Ādi-Râma, an inhabitant of “the Hill-country,”⁵ *i.e.*, of Malayālam, granted three villages, which he had bought from a certain Śambuvarāyaṇ, to the temple, on the walls of which the inscriptions are found. The temple had two names: 1. Arulāḷa-Perumāḷ⁶ of Poygai, *alias* Râjendra-Chola-

¹ A dry-measure equal to a *marakkāl*.

² It appears that the land mentioned below was mortgaged to the *maṭha* as a guarantee for the regular supply of the rice.

³ This clause seems to imply, that the *maṭha* was to be inherited by the *śiṣhyas* of the donee, just as in other cases a grant to a *Brāhmaṇa* is successively enjoyed by his sons, grandsons and further descendants.

⁴ வணிகன், No. 63, line 2; செட்டியார், No. 64, line 21.

⁵ மலைமண்டலம், No. 61, lines 6f.; மலைநாடு, No. 63, line 1.

⁶ *I.e.*, “the merciful Vishṇu.”

nallûr, and 2. Chitra-meri-Malai-maṇḍala-Viṇṇagara. The technical meaning of *chitra-meri*, "the beautiful plough-tail," is not clear. The remainder of the second name means "the Viṣṇu temple¹ of the Hill-country." Probably the donor Râma himself had founded the temple and called it after his native country, viz., Malayâlam.

The full name of Śambuvarâyaṇ, from whom Râma bought the three villages which he granted to the Poygai Temple, was Śengeṇi-Vîrâṣani-² Ammaiappan (or Ammaiappan) Aṛagiya-Śoraṇ, *alias* Edirili-³ Śora-Śambuvarâyaṇ.⁴ He seems to have been a vassal of Râjarâja-deva.

No. 59. ON THE BASE OF THE NORTH WALL.

This inscription is dated in the twenty-second year of *Tribhuvanachakravartin* Râjarâja-deva and in the Śaka year 1160. It records the gift of the village of Kumâra-maṅgalam, which was situated east of Korra-maṅgalam, north-west of Aimbûṇḍi—which lay to the north of Poygai, *alias* Râjendra-Chola-nallûr—and south of the Pâlâru. Aimbûṇḍi is the old name of the modern village of Ammuṇḍi; it occurs also in an Ammuṇḍi inscription, which will be noticed in Part III (No. 131). The Pâlâru is the well-known Pâlâr, the chief river of the North Arcot District.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [I*] சகலொயாண்டு ஆயிரத்]தொரு]னாற்றறுபது செல்லானின்ற
ஸ்ரீதிரிபுவனச்சக்கரவர்த்திகள் ஸ்ரீராஜராஜதேவற்கு யா-
- [2.] ண்டு இரு[ப]த்திரண்டா]வ[து] தை பொய்கெ ஆன இரா-
செந்திரசொழநல்லூர்ச்சித்திரமெழிமலைமண்டலவிண்ணகரா-
- [3.] ன அருளாளப்பெருமானுக்குத்திருவிடையாட்டமாகக்குமாரமங்கலம் [I*] மெல்-
பாற்கெல்லை கொற்றமங்கலத்து எல்லை ஆசறுதியினட்ட திருவா[ழி]க்கல்லுக்கு
கிழக்-
- [4.] கும் [I*] தென்பாற்கெல்லை பொய்கையான இராசெந்திரசொழநல்லூர்க்கு வடக்-
கான ஐம்பூண்டி கயக்காலுக்கு வடக்கும் [I*] கி[ழ]பாற்கெல்லை ஐம்பூண்டி
எல்லை ஆசறுதியில் நடட் தி-
- [5.] ருவாழிக்கல்லுக்கு மெற்க்கும் [I*] வடபாற்கெல்லை பாலாற்றுக்கு தெற்க்கும்[ந்]த
னாற்பாற்கெல்லைக்குமுட்பட்ட மெ[னெக்கி]ன மரமும் கிணைக்கின கிணறும்
நஞ்சை புஞ்சை கடமை குடி[ன]-
- [6.] ம உள்பட வெட்டிதனிஆள் ஆயம் பாடிகாவல் சில்வரி பெருவரி காத்திகை[க]-
அரிசி காத்திகைப்பச்சை மற்றுமுள்ள பல கா[சாயம்]களும் தறிஇறை கடை-
இறை தட்டார்ப்பாட்டஞ்செ-
- [7.] க்குக்க[ட]மையும் ஆசில[க]காச எப்பெற்பட்ட அனைத்தாயங்களும் ஆய⁵னார் சிறை
இராமன் கொள்ள பக்கல் பொன்ன[றக்கொண்டு] மண்ணறப்பொய்கை அருளாளப்-
பெருமானுக்குத்]-
- [8.] திருவிடையாட்டமாக சந்தரா⁶தித்தவரை செல்வதாக விட்டென் செங்கெணி விரா-
சனி அம்மை[ய]ப்பன் தனினின்று வென்றான் தன் வசி காட்டுவான் அழகிய
சொழனான எதி[ரிவி]

¹ This translation of *Viṇṇagara* rests on an ancient inscription of the Vaikuṇṭha-Perumâl Temple at Kâñchipuram, in which the Sanskrit *Viṣṇugriha* corresponds to the Tamil *Viṇṇagara*, which might, however, also mean "the celestial city."

² I.e., "the thunderbolt to heroes."

³ I.e., "the unopposed."

⁴ No. 64, lines 24 f.

⁵ ஆய looks like ஆயி.

⁶ Read சந்திரா.

TRANSLATION.

Hail! Prosperity! [*In the month of*] *Tai* of the twenty-second year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, which was current during the Śaka year one thousand one hundred and sixty,—I, Śeṅgeṇi-Vîrâśani-Ammaiyappan, who has gained victory standing by himself, who shows his sword, Aṛagiya-Śoraṇ, *alias* Edirili, after having received gold from Râma the Keraḷa, a slave (i.e., *worshipper*) of Âya-inâr,¹—gave to the Vishṇu temple of Chitra-meri-Malai-maṇḍala, *alias* (the temple of) Arulâḷa-Perumâl, (at) Poygai, *alias* Râjendra-Śora-nallûr, (the village of) Kumâra-maṅgalam as exclusive property,² to last as long as the moon and the sun;—the boundary on the western side is to the east of the *tiruvâri*³ stone put up at the extremity of the boundary of Korra-maṅgalam; the boundary on the southern side is to the north of the channel of Aimbûṇḍi, which lies to the north of Poygai, *alias* Râjendra-Śora-nallûr; the boundary on the eastern side is to the west of the *tiruvâri* stone put up at the extremity of the boundary of Aimbûṇḍi; the boundary on the northern side is to the south of the (river) Pâlâru;—the trees overground and the wells underground, the wet land and the dry land, included within these boundaries in the four directions; including taxes and rights; (the revenue for) one *Veṭṭi*,⁴ tolls (*āyam*), the small taxes (and) the large taxes for the village-police, the rice in *Kârttika*, the unripe (fruit) in *Kârttika*, and all other revenue in money; the tax on looms, the tax on shops, the tax on goldsmiths, the tax on oil-mills, the tax on Âjîvakas,⁵ and all (other) revenue.

No. 60. ON THE LEFT SIDE OF THE EAST WALL.

Of this inscription only the date remains, which is the same as in No. 59.

TEXT.

- | | | | |
|---------------------------|-------------------------|----------------|--------------|
| [1.] ஸ்ரீ | ஸ்ரீ | [*] | சகரயாண்டு |
| [2.] ஆயிரத்தொருநூற்றறுபது | | | செல்லா- |
| [3.] நின்ற | திரிபுவனச்சக்கரவத்திகள் | ஸ்ரீராஜ- | |
| [4.] ராஜதேவற்கு | யாண்டு | இருபத்துஇரண்டா | ⁶ |

TRANSLATION.

Hail! Prosperity! In the twenty-second year of *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, which was current during the Śaka year one thousand one hundred and sixty

No. 61. ON THE BASE OF THE SOUTH WALL.

This inscription is dated in the twenty-fourth year of *Tribhuvanachakravartin* Râjarâja-deva, and in the Śaka year 1161. It records the gift of the village of Puttûr.

¹ This is probably a name of Vishṇu. It might mean: "he who is without a mother," and correspond to the Sanskrit Aja, "the unborn." Or could it be a corruption of ஐயனார், a forest deity of the Tamil districts?

² See page 69, note 2.

³ According to the *Dictionnaire Tamoul-Français*, திருவாழி means "a royal seal."

⁴ See page 82, note 3.

⁵ The Âjîvakas are the Jainas. Instead of ஆசுவககாச we read ஆசுவககடமை in three other Poygai inscriptions and ஆசுவிகன் பெர்க்கடமை in the Paḍaveḍu inscription No. 78.

⁶ Read இரண்டாவது.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகரையாண்டு ஆயிரத்தொருநூற்றறுபத்தொன்று செல்லாநின்ற
ஸ்ரீ[தி]வனச்சக்கரவத்[தி]ன் ஸ்ரீராஜ[ராஜதே]வ[ற்]கு [யா]ண்டு இருபத்து-
நாலாவது
- [2.] தைம்மாஸம் முதல் பொய்கை[யா]ன ராஜ[ஜ]சொழநல்லூர் சித்திரமெழிமலை-
ண்டலவிண்ணகரான அருளாளப்பெரு[மா]ளுக்கு புத்தூர் நாற்பாற்கெல்லைக்கு-
முட்பட்ட மெனெ-
- [3.] [க்கி]ன மரமும் [கி]ழநெக்க[கி]ந [கி]ணறும் நன்செய் புன்செய் நாற்பாற்கெல்-
லையுமுட்பட்ட கடமை [குடி]மைகளும் ஆயம் பாடிகாவல் சில்வரி எடுத்து-
க்கொட்டி அரிமுகை-
- [4.] [யு]ட்பட்ட பல நெல்லாயங்களும் கார்த்திகைஅரிசி கார்த்திகைக்காசு கார்த்திகைப்-
பச்சை[ச] வெலிப்பயறு நிரிலக்க[ச]ாசு தறியிறை கடையிறை காலகதப்பாட்ட[ம்]
[த*]-
- [5.] ட்டார்ப்பாட்டம் ஆசுவககடமை செக்குக்கடமை எரிமின்காசு இனவரி வகைந்த காசு
பட்டொலைக்காசு மற்றுமெப்பெற்பட்ட பல காசாயங்-
- [6.] களும் அந்தராயமும் வெட்டிதனிஆளு[ட்*]பட்ட அனைத்து நெல்லாயங்களும்¹
உட்படத்திருவிடைஆட்டமாக மலைமண்-
- [7.] டலத்து ஆயநூர் சிறை ராமன் கொ[ள]ன் பக்கல்பொன்னறக்கொண்டு மண்-
ன்ற விட்டென் விராசரி அம்மையப்பன்(அப்பன்) அழகி-
- [8.] ய சொழநூர் எதிரிவி சொழசம்புவராயன்நென் [||*]

TRANSLATION.

Hail ! Prosperity ! From the month of *Tui* of the twenty-fourth year of the illustrious *Tribhuvanachakravartin*, the illustrious *Râjarâja-deva*, which was current during the *Śaka* year one thousand one hundred and sixty-one,—I, *Vîrâśani-Ammaiyappan* *Aragiya-Śoraṇ*, alias *Edirili-Śora-Śambuvarâyan*, after having received gold from *Râma* the *Keraḷa*, a worshipper of *Âya-îṇâr* (and an inhabitant) of *Malai-maṇḍalam*,—gave to the *Vishṇu* temple of *Chitra-meri-Malai-maṇḍala*, alias (the temple of) *Arulâḷa-Perumâl*, (at) *Poygai*, alias *Râjendra-Śora-nallûr*, (the village of) *Puttâr* as exclusive property :—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions ; the taxes and rights (which obtain) within the boundaries in the four directions ; all the revenue in paddy, excluding tolls and the small tax for the village-police, and including the three handfuls of paddy (?) ; the rice in *Kârttika*, the money in *Kârttika*, the unripe (fruit) in *Kârttika*, *veli-payaru*,² the money from water and land, the tax on looms, the tax on shops,³ the tax on goldsmiths, the tax on *Âjîvakas*, the tax on oil-mills, the money from (the sale of) the fish in the tank,⁴⁵ the money for documents, and all other revenue in money ; the *antarâyam* ;⁶ including all (other) revenue in paddy and revenue in money, including (that for) one *Veṭṭi*.

¹ The inscription No. 62 (lines 21 f.) reads நெல்லாயங்காசாயங்களும்.

² The literal meaning of this term would be "the hedge-beans."

³ The meaning of காலகதப்பாட்டம் or காலக்கப்பாட்டம், as No. 62 reads, is not apparent.

⁴ Compare எரிமின்கீற்பணம் in No. 55, line 4b of the south wall.

⁵ The meaning of இனவரி (the reading of No. 62) வகைந்த காசு is not apparent.

⁶ This seems to be the name of some sort of revenue (*dyā*).

No. 62. ON THE RIGHT SIDE OF THE EAST WALL.

This inscription is a duplicate of No. 61. At the end some words are lost.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகரயாண்டு ஆயிரத்-
 [2.] தொருநாற்றதுபத்தொன்று டெ-
 [3.] சல்லாநின்ற ஸ்ரீதிரிபுவனச்சக்கர-
 [4.] வத்திகள் சிராசராசதேவற்கு யாண்டு
 [5.] இருபத்துநாலாவது தைம்மாதமு . . .¹
 [6.] பொய்கையர்ன ரர்செந்திரசொழ்நல்-
 [7.] லார் சித்திரமெழிமலைமண்டலவிண்-
 [8.] ணகரான ஆருளாளப்பெருமானுக்கு பு[த்]து[ர்*] நா-
 [9.] த்பாற்கெல்லைக்குமுட்பட்ட மெல்லொ-
 [10.] க்கின மரமுங்கிணைக்கின கிணறும் நஞ்சு-
 [11.] ய் புன்செய் நா[ற்*]பாற்கெல்லைக்குமுட்பட்ட
 [12.] கடமை குடினிகளும் ஆயம் பாடி-காவல்
 [13.] சீவ்வி எடுத்துக்கொட்டி அரிமுக்கை உட்-
 [14.] படப்பல நெல்லாயங்களுங்கார்த்திகை-
 [15.] ரிசி கார்த்திகைக்காசு கார்த்திகைப்பச்சை வெ-
 [16.] லிப்பயறு நிரிலக்கர்சு தறியிறை கடையிறை கால்-
 [17.] க்கப்பாட்டம் தட்டார்ப்பாட்டம் ஆசீவ்க[ட]மை டெ-
 [18.] சக்குக்கடமை எரிமின்காசு இனவரி வகைந்-
 [19.] த க[ர்*]சு பட்டொலைக்காசு மற்றுமெப்பெர்ப-
 [20.] [ட்]ட பல காசாயங்களுமந்தராம்⁴ வெட்டி-தனி-
 [21.] [ய]ராளுப்பட அனைத்து நெல்லாயங்காசாயங்-
 [22.] களுமுட்பட்டத்திருவிடையாட்டமாக ம[லை]மண்-
 [23.] டலத்து ஆய[ர்]னார் [சி]றை இராமன் கெளளன் பக்க[ல்]

No. 63. ON THE BASE OF THE EAST WALL.

This short inscription refers to the gift of the village of Puttûr, which is also recorded in the two preceding inscriptions.

TEXT.

- [1.] பொய்கை அ[ருளாள]னா புனைந்து புத்தூரும் ஜய்யமற் கொண்டு அவர்க்கு
 ஊராக்கினான் செய்யமலர்மாதுயார் நின்ற மலைநாட்டு வாழ்
 [2.] வணிகர் ஆகிராமன் கொளந் உ

TRANSLATION.

The merchant Âdi-Râma the Keraḷa, who lived in Malai-nâḍu, where the goddess with the red flower (*Lakshmi*) resides, having decorated Arulâlar (of) Poygai, and having acquired as exclusive property (*the village of*) Puttûr, made it his (*the god's*) village.

No. 64. ON THE NORTH WALL.

This inscription is dated in the 28th year of Râjarâja-deva, which was current after the expiration of the Śaka year 1165. It records the gift of the village of Attiyûr.

¹ Read முதல்.² Read அ.³ Read சி.⁴ The inscription No. 61 reads அந்தராயமும் for அந்தராம்.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சக்காயாண்டு ஆயிராத்-
 [2.] தாருதூற்றறுபத்தைஞ்சன்¹ மெல் செல்லாநி-
 [3.] ன்ற ஸ்ரீராஜராஜதேவற்கு யாண்டு உயி வத²
 [4.] கற்கடகநாயு முத்ல் சித்திரமெழிமலைமண்-
 [5.] டலவிண்ணகரான் பெய்கை அருளாளப்பெ-
 [6.] பருமாளுக்கு அதியூர் தெவதானந்திருவி-
 [7.] டைஆட்டம் பள்ளிச்சந்தத்துக்கைபட்டி
 [8.] பிடாரிபட்டி பட்டவிருத்தி வயித்தியவிருத்தி
 [9.] நில நிக்கல் [நிக்கி] நார்பாற்கெல்லையமுட்ப-
 [10.] ட்ட மெல்லெனக்கின மரமுங்கிணைக்கிய கிண-
 [11.] றும் நஞ்செ புஞ்செய் வெட்டிதனியான் ஆ-
 [12.] [ய]ம் பாடிக்காவல் கண்காணி கணக்கவரி எடுத்து³
 [13.] க்கொட்டி அ[ரி]முக்கை உள்ளிட்ட நெல்ல[ர]ய-
 [14.] ங்களும் வெட்டிப்புடவை முதற்கிரமம் வகை-
 [15.] ந்த காசு பட்டுடாலைக்காசு முள்ளடி சின்னம் டெ-
 [16.] வலிப்பயறு தாப்படிஅரிசி அச்சதறி சாலிகைத்⁴
 [17.] தறி தூசகத்தறி [ப]றைத்தறி செக்கு[க்]கடமை ஆச-
 [18.] வககடமையுமுள்ளிட்ட காசகடமையும் மற்-
 [19.] றுமெப்பெ[த்]⁵பட்ட நெல்[ல்]லாயங்களுங்காச-
 [20.] ரயங்களுமுட்பட ஆய்களுர்⁶ சிறை இராமன் கெ-
 [21.] (க)ரளசெட்டியார் பக்கல் பென்னறக்கொண்-
 [22.] டி மண்ணறப்பெய்கை அருளாளப்பெருமா-
 [23.] ளுக்குத்திருவிடைஆட்டமாக மண்ணற விட்-
 [24.] டென் செங்கெணி விராசனி அம்மைஅப்பன் ஆ-
 [25.] முகிய சொழஞன் எதிரிலி செ[ர]முச்சம்பவராயனெ[ன்] [||*]

TRANSLATION.

Hail! Prosperity! From the month of *Karkataka* of the 28th year of the illustrious Râjarâja-deva, which was current after the *Śakā* year one thousand one hundred and sixty-five (*had passed*),—I, *Seṅgeṇi-Vīrāśani-Ammaiappan Aragiya-Śoraṇ*, alias *Edirili-Śora-Śambuvarāyan*, after having received gold from the Kerala merchant *Râma*, a worshipper of *Āya-īnār*,—gave to the Vishṇu temple of *Chitra-meri-Malai-maṇḍala*, alias (*the temple of*) *Arulâla-Perumâl* (*at*) *Poygai*, (*the village of*) *Attiyâr* as a divine gift (*devadâna*) and as exclusive property:—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions, excluding the land (*called*) *Paḷlichchandam*,⁵ *Tukkai-paṭṭi*, *Piḍâri-paṭṭi*,⁶ *Bhaṭṭa-vṛitti* and *Vaidya-vṛitti*;⁷ the revenue in paddy, excluding (*the revenue for*) one *Vetti*, tolls, and the tax for the overseer of the village-police and the accountant, and including the three handfuls of paddy (?); the taxes in money, including (*that for*)

¹ Read சின்.² Read உயி ஆவது.³ Read ர்.⁴ Read ஆய்களுர்.⁵ *Paḷlichchandam* probably means "temple-land," just as *paḷli-grāma* "a village belonging to a temple." In the inscriptions Nos. 67 and 68, *paḷlichchandam* seems to be used in the sense of *paḷligrāma* itself.⁶ *Paṭṭi* means "a measure of land sufficient for a sheep-fold;" compare *Kūttāḍi-paṭṭi* in No. 42, above. *Tukkai* is the same as *Turkkai*, i.e., *Durgā*, and *Piḍâri* is a form of *Kālî*.⁷ I.e., (*the land*) enjoyed by the *Bhaṭṭas* and enjoyed by the *Vaidyas*.

cloths of males and females,¹ the money for documents,² *veli-payaru*, the gleaned rice, ³ the tax on oil-mills and the tax on Ājīvakas; including all other revenue in paddy and revenue in money.

No. 65. ON THE WEST AND SOUTH WALLS OF THE ĪŚVARA TEMPLE
AT VAKKANĀPURAM NEAR VIRIŇCHIPURAM.

This inscription records, that a number of people agreed to found a temple, called Okkaninra-nāyanār, and granted to it three *velis*⁴ of land belonging to Tiru-Viruñchipuram, i.e., Viriñchipuram, and a *tirumadaivilāgam*.⁵ Okkaninra-nāyanār was evidently the name of the Vakkanāpuram Temple, and may be connected with the modern name of the village. A shrine of Chaṇḍeśvara-nāyanār,⁶ the god, who is supposed to preside over the temple treasury, seems to have been attached to the temple.

Further, some land was granted to Varittunai-nāyanār, "the lord who is a companion on the road." This is the Tamil equivalent of Mārgasahāyeśvara, the name of the Viriñchipuram Temple, which occurs in No. 58.

The whole grant was entrusted to a certain Kambavāṇa-bhaṭṭa, whose name also appears among the signatures, which are attached to this document. Among these there are some curious denominations, which show that the villagers were fond of bearing royal names. Thus we find Vīra-Śora-Brahmā-rāyaṇ, Mīnavarāyaṇ,⁷ Devarāyaṇ, Nandivarman, Muvendirayaṇ,⁸ and Chedirāyaṇ. One of the witnesses signs half in Tamil, half in Sanskrit;⁹ another was called after Śirrambalam¹⁰ and a third hailed from Periya-nādu.

TEXT.

West.

- [1.] ശഹലിஷ്ഠപ [||*] ചങ്ങോഴ്സനായനാർ അറുளிச்சെയ്തபடிக்கு ஆழ்வார் கம்பவாண-படர்க்கு [||*] லிபிாத்திவராஷ்ட காத்கிகை மீ முதல் திருவிருஞ்சபுரத்தில் கொல்லையில் தெவநெரிக்கு
- [2.] தெற்கு கொல்லேநிலத்திலெ நாயனார் ஒக்க[ரி]ன்ற நாயினாரயும் எழுந்தருள பண்ணி ஒக்கநின்றான் எரியும் கடி இந்த எரி [கி]மும் மற்றும் இந்த நிற்கு எர்வை ஆன இடங்களிலும் திருத்த-
- [3.] லாந நிலம் திருத்த கடவராகவும் [*] திருத்துமிடத்து இந்நாயனார் ஒக்கநின்ற நாயினார்க்கு இந்த எரி கிழெ கட்டளை செர முன்று வெவி நிலம் தெவ-தாநம் ஆக ஸஷ்டமாஷ்ட இறையிலி ஆக வஞ்[ர]-

¹ முதத்திரமம் வகைந்த காச seems to correspond to இனவரி வகைந்த காச in Nos. 61 and 62.

² The meaning of முள்ளடி சின்னம் is not apparent.

³ With தாப்படி-அரிசி compare *tāppidi* or *tālpidi*, "a handful of rice, as of gleaners," in Dr. Gundert's *Malayālam Dictionary*. I am unable to explain the four next-following terms, each of which ends in தறி, "a loom." With சாலிகைத்தறி, compare சாலிகன் or சாலியன், "a weaver," and with தூசகைத்தறி, தூசர், "washermen." பறைத்தறி seems to be connected with பறை, "the Paraiya caste."

⁴ 1 *veli* consists of 5 *kāpis*, 1 *kāpi* of 100 *kuris*, and 1 *kuri* is equal to 576 square feet.

⁵ This term seems to signify "the environs of a temple;" compare No. 86, line 24.

⁶ Compare Ādidāsa Chaṇḍeśvara in six other inscriptions (Nos. 84, 85, 89, 110, 112 and 131), and Ādichaṇḍeśvara in Carr's *Seven Pagodas*, pp. 121, 128. The Tanjore Temple also contains a small shrine of Chaṇḍeśvara.

⁷ Mīnavan, "the bearer of the fish-banner," is an epithet of the Pāṇḍya kings.

⁸ This stands probably for Muv-vēnd-irāyaṇ. Muvvēndu would be a synonym of Mūvaraśar, "the three kings," i.e., Śeraṇ, Śoraṇ and Pāṇḍiyaṇ.

⁹ இவை ஐ.சுழிணாலை-குத்தி-லுட்புலு.

¹⁰ இவை திருச்சிற்றம்பலபட்டன் எழுத்து. Śirrambalam is the Tamil name of Chidambaram.

- [4.] [உ]த்யவரையும் செல்ல கடவதாகவும் [*] இந்த மூன்று வெவி நிலமும் ஒழிந்து எற்றம் உள்ள நிலம் உடையார் வழித்துணை நாயனார்க்கு தெவதானம் ஆக கடவதாகவும் [*] இந்த ஒக்கநின்ற நாயனார்
- [5.] திருக்கொயிலை சூழ்ந்த இடத்திலும் சன்னதியிலும் எறின பல குடிக்கும் கொள்ளும் வாசல்பணம் உட்பட்ட கடமை உள்ளது இந்த ஒக்கநின்ற நாயி-நார்க்கு வலுபோனு இறையினி ஆன திரும-
- [6.] (ம)டைவிளாகம் ஆக கடவதா[க*]வும் [*] இந்த திருமடைவிளாகமும் இந்த தெவதானம் மூன்று வெவி நிலமும் ஒழிந்து எற திருத்தின நிலத்துக்கு திருத்தின வருஷத்துக்கு பல உபாதியும்
- [7.] உட்பட நூறு குழிக்கு கலனெ நானாழி நெல்லும் கால் பணமும் விழுக்காடு கொள்ள கடவதாகவும் [*] இதற்கு எதிராமாண்டுக்கு பல உபாதியு[*] உட்பட கலபற்று அற்ற மகிதாரியில் கால் வரிசை
- [8.] கொள்ள கடவதாகவும் [*] இதற்கு எதிராமாண்டுக்கு கலபற்று அற்ற மகிதா-ரியில் அரை வரிசை கொள்ள கடவதாகவு[*] இதற்கு எதிராமாண்டு முதல் அனைத்தாண்டும் கலபற்று அற்ற மகிதாரியில்
- [9.] ஒன்று முக்கால் கொள்ள கடவதாகவும் [*] இப்படிக்கு திருமலையிலெ எழு-த்து வெட்டி கொள்ளவும் [*] இது ஸ்ரீமஹேஸ்வரனகெஷ வ இவை அதி-காரம் இலக்கப்பன் எழுத்து இவை கம்பவாணபடன் எழுத்து

South.

- [1.] இவை உகிணாதி-குதி-ஹட்டஸு இவை திருச்சிற்றம்பலபட்டன் எழுத்து இவை சைவ்வாயிராஜன் எழுத்து
- [2.] இவை பெரியநாட்டு நம்பி எழுத்து இவை விரசொழைஹாராயன் எழுத்து இவை அப்பராண்டி எழுத்து
- [3.] இவை சமையமன்திரி எழுத்து இவை ஸ்ரீமஹேஸ்வரவெளரன் எழுத்து இவை மினவராயன் எழுத்து இவை [டு]தவராயன் எழுத்து
- [4.] இவை நன் திபன்மன் எழுத்து இவை அபிமாநபூஷணவெளரன் எழுத்து இவை கொயில் கணக்கு முவென்திரயன் எழுத்து இவை செதிராயன் எழுத்து [||*]

TRANSLATION.

Let there be prosperity ! According to the pleasure of Chandeśvara-nāyanār, (the following gifts were made over) to Ārvār Kambavāṇa-bhaṭṭa.

From the month of *Kārttika* of the *Siddhārthīn* year forward, the lord Okkaninra-nāyanār shall be placed in the dry land to the south of the Devaneri (tank), (which belongs) to the dry land of Tiru-Virūñchapuram, the Okkaninrān-eri (tank) shall be constructed, and the reclaimable land below this tank and in other places, which are above the level of this water, shall be reclaimed. After they are reclaimed, three *velis* of land below this tank shall be placed at the disposal of this lord Okkaninra-nāyanār as a divine gift, as a *sarvamānya* (and) free from taxes, to last as long as the moon and the sun. With the exception of these three *velis* of land, the elevated land shall be a divine gift to the lord Varittunai-nāyanār. (All the land) which pays taxes,—including the door-money (*vāśal-panam*), which will be taken from all houses built round and in front of the holy temple of this Okkaninra-nāyanār,—shall belong to this Okkaninra-nāyanār as the environs of his temple (*tirumadaivilāgam*), which shall be a *sarvamānya* (and) free from (other) taxes. One *kalam*¹ and four *nāri*s² of paddy and a quarter *panam* shall be taken, including all

¹ Equal to 12 *marakkāls*.² Equal to $\frac{1}{4}$ *marakkāl*.

conditions (*ṣupādhi*), per hundred *kuris* of the elevated land, which is reclaimed, in the year during which it is reclaimed, with the exception of those environs of the temple and the three *velis* of land, (*which form*) that divine gift. [The meaning of the next three clauses, which contain some unintelligible terms, seems to be, that in the next-following year, one quarter, in the next, one half, and in each further year, three quarters more than in the first year should be taken.] A document to this effect shall be engraved on the holy mountain (*tirumalai*).¹ Let the blessed Maheśvara protect this (*gift*).

This is the signature of the magistrate (*adhikāram*) Ilakkappan. This is the signature of Kambavāṇa-bhaṭṭa. This is (*the signature*) of Dakṣiṇāmūrti-bhaṭṭa. This is the signature of Tiruchchirrambala-bhaṭṭa. This is the signature of Śaivādhirāja. This is the signature of Nambi of Periya-nāḍu. This is the signature of Vira-Śora-Brahmā-rāyaṇ. This is the signature of Appar-āṇḍi. This is the signature of Samaya-mantrin. This is the signature of the illustrious Māheśvara-velāraṇ. This is the signature of Mīṇavarāyaṇ. This is the signature of Devarāyaṇ. This is the signature of Nandivarman. This is the signature of Abhimānabhūṣaṇa-velāṇ. This is the signature of Muvendirayan, the accountant (*kaṇakku*) of the temple. This is the signature of Chedirāyaṇ.

IV.—INSCRIPTIONS AT TIRUMALAI NEAR POLŪR.

No. 66. ON A BURIED ROCK IN FRONT OF THE GOPURA AT THE BASE OF THE TIRUMALAI HILL.

This inscription is dated in the 21st year of Ko-Rāja-Rājakesarivarman, *alias* Rājarāja-deva, and again (*in words*) in the twenty-first year of Śoraṇ Arumori, the lord of the river Ponni, i.e., of the Kāverī. The greater part of the historical portion of this inscription is identical with that of the two Māmallapuram inscriptions Nos. 40 and 41. Iraṭṭa-pāḍi is, however, omitted from the list of the countries conquered by the king.² Consequently Rājarāja-deva must have taken possession of Iraṭṭapāḍi between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain Guṇavīramāmuniyaṇ built a sluice, which he called after a Jaina teacher, whose name was Gaṇiśekhara-Maru-Porchūriyaṇ.³ The Tirumalai Rock is mentioned under the name Vaigai-malai, "the mountain of Vaigai." In Nos. 69 and 70, it is called Vaigai-Tirumalai, "the holy mountain of Vaigai." The name Vaigai seems to be connected with Vaigavār, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொலப்பெரு நிலச்செல்-
[2.] வியந்தனக்கெயுரிமை பூண்டமை மனக்கொளக்காந்தருர்ச்சாலை கலமறுத்தருளி வெங்-
கைநாடுக்கங்கபாடியு-

¹ By this the temple itself seems to be meant.

² The same is the case in the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 210) and in an inscription published by S. M. Naṭeśa Śāstrī (*Madras Christian College Magazine*, Vol. V, p. 36), both of which are likewise dated in the twenty-first year.

³ Gaṇiśekhara means "the chief of (*Jaina*) teachers." With Maru compare Marudeva (*alias* Nābhi) and Marudevi, the names of the parents of the *Arhat* Rishabha (*Śaṭruṅjaya-māhātmya*, iii, 7; *Kalpasūtra*, edited by Jacobi, p. 74, line 2). Porchūriyaṇ means "the golden sun."

- [3.] துளம்பபாடியு¹ந்தடிக்கைபாடியுங்குடமலைநாடுக்கொல்லமுங்கலிங்கமும் எண்டிசை புகழ்
தரவிழமண்டலமும் திண்டிமல் வென்றித்த-
- [4.] ண்டாற்கொண்ட[த்தெ]ழில்² வளருழி எல்லாயாண்டும் தொழுதெழ விளங்கு³
யாண்டெ செழிஞ்ஞாத்தெசு கொள் ஸ்ரீகொவி-
- [5.] ராஜஇராஜகெசரிபந்ரா[ன ஸ்ரீ]இராஜஇராஜதெவர்க்கு யாண்டு உயக ஆவது அலை
புரியும் புனற்பொன்னி ஆறுடைய சொழன்
- [6.] அருமொழிக்கு யாண்டு இருபத்தொன்றாவதென்றுங்கலை புரியுமதிநிபு⁴ணன் வெண் கிழான்
- [7.] கணிச்ச[ெ]சக்கரமருபொற்கூரியன்றன் நாமத்தால் வாமநிலை நி[ற்ற]குந்-
- [8.] கவிஞ்சிட்டு நீமிர் வையகை மலைக்கு நீடுழி இரு மருங்கும் நெல் விளைய-
- [9.] க்கண்டொன் குலை புரியும் படை அரைசர் கொண்டாடும் பாதன் குணவிர-
மாமுநிவன்
- [10.] குளிர் வையகைக்கொவெய் [||*]

TRANSLATION.

Hail ! Prosperity ! In the 21st year of (*the reign of*) the illustrious Ko-Râja-Râjakesarivarman,⁵ *alias* the illustrious Râjarâja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel-like hall at Kândaḷṭṭar and conquered by his army, which was victorious in great battles, Veṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam and Īra-maṇḍalam, which is famed in the eight directions; who,—while his beauty was increasing, and while he was resplendent (*to such an extent*) that he was always worthy to be worshipped,—deprived the Śeriyas of their splendour,—and (*in words*) in the twenty-first year of Śoraṇ Arumōri, who possesses the river Ponṇi, whose waters are full of waves,—Guṇavīramâmunivan, whose feet are worshipped by kings of destructive armies, the lord (? *ko*) of the cool Vaigai,—having given a sluice,⁶ which is worthy of being preserved in a good state (*and which is called*) by the name of Gaṇiśekhara-Maru-Porchūriyan, the pure master, who is skilled in the elegant arts and very clever,—saw the paddy grow for a long time on both sides of the high mountain of Vaigai (*Vaigai-malai*).⁷

No. 67. ON A PIECE OF ROCK ON THE TOP OF THE TIRUMALAI HILL.

This inscription is dated in the 12th year of Ko-Parakesarivarman, *alias* Uḍaiyâr Râjendra-Choḷa-deva. It opens with a long list of the countries which the king had conquered. Among these we find “the seven and a half *lakshas* (*of revenue*) of Iraṭṭa-pâḍi,” which Râjendra-Choḷa took from Jayasimha. This conquest must have taken place between his 7th and 10th years, as another of Râjendra-Choḷa’s inscriptions, which is dated in his 7th year,⁸ does not mention it, while it occurs in some unpublished Tanjore

¹ An ௨ seems to stand above ௮.

² The two inscriptions No. 40 and No. 41 read தன் தெழில்.

³ The inscriptions No. 40 and No. 41 read தொழுதக விளங்கும்.

⁴ பு looks like ௮.

⁵ Instead of *râja*, this inscription uses the Tamil form *irâja*, and consequently, instead of *Ko-Râja*, which is found in the Mâmallapuram inscriptions Nos. 40 and 41, the form *Ko-v-irâja*.

⁶ கவிஞ்சு must be a corruption of கவிஞ்சு which occurs in two other Tirumalai inscriptions (Nos. 69 and 77).

⁷ This seems to mean nothing but that he lived to an old age.

⁸ *Madras Christian College Magazine*, Vol. V, p. 41.

inscriptions of the 10th year.¹ The Jayasimha of the present inscription can be no other than the Western Châlukya king Jayasimha III. (about Śaka 940 to about 964), who, according to the Miraj grant, "warred against the Chola,"² and who, in another inscription, is called "the lion to the elephant Râjendra-Choḷa."³ Consequently, "the seven and a half lakshas of Iraṭṭapâḍi" have to be taken as a designation of the Chalukyan empire,⁴ which, in two Eastern Chalukya grants, is called "the Dekhan which yields seven and a half lakshas."⁵ As both Râjendra-Choḷa and Jayasimha III. boast of having conquered the other, it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If, in order to identify Râjendra-Choḷa, the enemy of Jayasimha III., we turn to the table of the Eastern Chalukya Dynasty, which is found on page 32, above, we find that he cannot be that Râjendra-Choḷa, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of Jayasimha III. was that Râjendra-Choḷa of the *Sûryavamśa*, whose daughter Ammaṅga-devî was married to the Eastern Chalukya king Râjarâja I.⁶ (Śaka 944 to 985). He is further identical with that Râjendra-Choḷa, who was the son of Râjarâja of the *Sûryavamśa*, and whose younger sister Kûndavâ was married to the Eastern Chalukya king Vimalâditya⁷ (Śaka 937 (?) to 944). From certain Tanjore inscriptions it can be safely concluded, that he was the successor of his father Râjarâja-deva, whose time I have tried to fix in the introduction of No. 40, above. Râjendra-Choḷa's name occurs also on the seal of the large Leyden grant, and he is in all probability identical with the Madhurântaka, *i.e.*, "the destroyer of Madura," who issued that grant after the death of his father Râjarâja.⁸

Among the other countries, which Râjendra-Choḷa is said to have conquered, the two first in the list are Idaiturai-nâḍu, *i.e.*, the country of Edatore, the head-quarters of a tâlluqa in the Maisûr District, and Vanavâsi, *i.e.*, Banavâsi in the North Kanara District of the Bombay Presidency. With Kollippâkkai compare Kollipâke, which, according to Mr. Fleet,⁹ was one of the capitals of the Western Châlukya king Jayasimha III. Îram or Îra-maṇḍalam is Ceylon. "The king of the South" (*Tennavan*) is the Pâṇḍya king. Of him the inscription says, that he had formerly given the crown of Sundara to the king of Ceylon, from whom Râjendra-Choḷa took that crown of Sundara. The name Sundara occurs in the traditional lists of Pâṇḍya kings.¹⁰ In the present inscription, the term "the crown of Sundara" seems to be used in the sense of "the crown of the Pâṇḍya king," and the composer of the historical part of the inscription seems to have known Sundara as a former famous member of the Pâṇḍya dynasty. But no conclusions as to the date of Sundara can be drawn from this mention of his name. The names of the Pâṇḍya king, who was conquered by the king of Ceylon, and of the king of Ceylon, who was conquered by Râjendra-Choḷa, are not mentioned. The inscription further

¹ The conquest of "the high mountains of Navanedikkula (?)" took also place between the 7th and 10th years, but subsequently to the war against Jayasimha.

² *Ind. Ant.* Vol. VIII, p. 18.

³ *Râjendra-Choḷa-gaja-mrigarâja*; *Ind. Ant.* Vol. V, p. 15, lines 13 f. Mr. Rice's *Mysore Inscriptions*, p. 149.

⁴ See the remarks of Sir W. Elliot in Carr's *Seven Pagodas*, pp. 138 ff.

⁵ See No. 39, line 26, and *Ind. Ant.* Vol. XIV, p. 51, line 29.

⁶ See p. 51, above.

⁷ *Ind. Ant.* Vol. XIV, p. 50.

⁸ See lines 86 to 88 of the large Leyden grant; Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 208.

⁹ *Kanarese Dynasties*, p. 44.

¹⁰ Sewell's *Lists of Antiquities*, Vol. II, pp. 218 ff. Dr. Caldwell's *Comparative Grammar*, pp. 139 ff. of the Introduction and pp. 535 ff.

records that Rājendra-Chōla vanquished the Keraḷa, *i.e.*, the king of Malabar. With Śakkara-kottam, whose king Vikrama-Vīra was defeated by Rājendra-Chōla, compare Chakrakōṭa, whose lord was conquered by the Western Chālukya king Vikramāditya VI.,¹ and Chakragoṭṭa, which was taken by the Hoysaḷa king Viṣṇuvardhana.² Madura-maṇḍalam is the Pāṇḍya country, the capital of which was Madura. Oḍḍa-vishaya, the country of the Oḍḍas or Oḍras³ and the U-cha of Hiuen-Tsiang,⁴ is the modern Orissa. Kośalai-nāḍu is Southern Kosala, the Kiao-sa-lo of Hiuen-Tsiang,⁵ which, according to General Cunningham, corresponds to the upper valley of the Mahānadi and its tributaries.⁶ Takkaṇalāḍam and Uttiralāḍam are Northern and Southern Lāṭa (*Gujarāt*). The former was taken from a certain Raṇasūra. Further, Rājendra-Chōla asserts that he conquered Vaṅgāla-deśa, *i.e.*, Bengal, from a certain Govindachandra and extended his operations as far as the Gaṅgā. The remaining names of countries and kings I have been unable to identify.

The inscription mentions Tirumalai, *i.e.*, "the holy mountain," and records a gift to the temple on its top, which was called Kundavai-Jinālaya, *i.e.*, the Jina temple of Kundavai. According to an Eastern Chalukya grant⁷ (and an unpublished Chidambaram inscription⁸), Kūṇḍavā (*or* Kundavai) was the name of the daughter of Rājarāja of the *Sūryavamśa*, the younger sister of Rājendra-Chōla, and the queen of the Eastern Chalukya king Vimalāditya. The Tanjore inscriptions mention another, still earlier Kundavai, who was the daughter of the Chōla king Parāntaka II., the elder sister of the Chōla king Rājarāja-deva, and the queen of the Pallava king Vandyadeva.⁹ It seems very probable that it was one of these two queens, *viz.*, either the younger sister or the aunt of the then reigning sovereign Rājendra-Chōla, who founded the temple on the top of the Tirumalai Rock and called it after herself. As Tirumalai is much closer to the Pallava country, than to the country of the Eastern Chalukyas, we shall scarcely be wrong in attributing the foundation of the temple rather to the king's aunt, who was a Pallava queen, than to his younger sister, who was married to an Eastern Chalukya king.

According to this and the next inscription, the village at the foot of the Tirumalai Hill bore the name of Vaigavūṭṭu and belonged to Mugai-nāḍu, a division of Paṅgala-nāḍu, which formed part of Jayankōṇḍa-Chōla-maṇḍalam.

With the text of the subjoined inscription, I have compared four other inscriptions of Rājendra-Chōla, *viz.*, 1. the inscription No. 68, which is likewise dated in the 12th year; 2. an undated inscription of the Kailāsanātha Temple at Uttaramallūṭṭu in the Chingleput District, an impression of which I owe to the kindness of Mr. R. Sewell; 3. an inscription of the Bṛihadīśvara Temple at Tanjore (15th year); and 4. an inscription of the Chidambaram Temple (24th year).

¹ Dr. Bühler's *Vikramāṅkacharita*, sarga iv, verse 30.

² Mr. Fleet's *Kanarese Dynasties*, p. 66.

³ Sanskrit: Oḍra; Telugu: Ōḍhrulu, the inhabitants of Ōḍhra-dēśa; Kanarese: Oḍḍaru; Tamil: ஒḍḍṛ or ஒḍḍṛṛ, the inhabitants of ஒḍḍṛ or ஒḍḍṛṛ.

⁴ Beal's *Si-yu-ki*, Vol. II, p. 204.

⁵ *Ibid.* p. 209.

⁶ *Arch. Survey of India*, Vol. XVII, p. 68.

⁷ *Ind. Ant.* Vol. XIV, p. 53, lines 60 f.

⁸ See paragraph 5 of my *Progress Report for February, March and April 1888*, Madras G. O., 27th July 1888, No. 745, Public.

⁹ See paragraph 8 of my *Progress Report for July, August and September 1888*, Madras G. O., 7th November 1888, No. 1050, Public.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமன்னி வளரவிரு நிலமடையும் பொர்ச்சயப்பாவையுஞ்சீர்த்-
தனிச்செவியுந்தன் பெருந்தெவியராகி இன்புறு¹ நெடு தியல்² ஊழியுள்
இடைது-
- [2.] தைநாடுந்துடர் வனவெலிப்படர் வனவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையு-
நண்ணற்கரு முரண்³ மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும்
ஆங்க-
- [3.] வர் • தெவியரொங்கெழின்முடியுமுன்னவர் ப[க்]கலத்தென்னவர் வைத்த சுந்தரமுடி-
யும் இந்திரநாரமுந்தெண்டினர் ஈழமண்டலமுழுவதும் எறி படைக்கொளர்
- [4.] முறைமையிற்குடுங்குலதனமாகிய பவர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்சங்கதிர்
வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்சென-
- [5.] வில்⁴ இருபத்தொரு கால்காசுகளை கட்ட பரசுராமன் மெவருஞ்சாந்திமத்திவவரண்
கருகி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசுங்-
கியில் மு-
- [6.] துகிட்டொளித்த சயசின்கன்⁵ அளப்பெரும்⁶ புகழொடும் பீடியல்⁷ இரட்டபாடி
எழரை இலக்கமுநவநெதிக்குலப்பெருமலைகளும் விக்கிரமவீரர் சக்கரகொட்டமு-
- [7.] முதிரபடவல்லை மதுரமண்டலமும் காமிடைவளையநாமணைக்கொணமும் வெஞ்சிலை-
வீரர் பஞ்சப்பள்ளியும் பாசடை⁸ப்பழநன்மாசுணிதெசமும் அயர்வி-
- [8.] ல் வண் கிர்த்தியாதிகரவையிற்சகிரன்றொல் குலத்திரதரனை வினையமர்க்களத்துக்கி-
னையொடும் பி[டித்]துப்பல தனத்தொடு நிறை குலதன[க்]குவை-
- [9.] யுஞ்சிட்டருஞ்செ[றி] மினையொட்ட⁹விடுஷையமும் பூசுரர் செர் நல்க்கொசலையொடு-
கன்மபாலனை வெம் முனையழித்து வண்ணிறை சொலைத்தண்டயுத்தி¹⁰யுமிரண்-
- [10.] குரனை முரணுறத்தாக்கித்திக்கனை கிர்த்தித்தக்கணலாடமுங்கொவிசைகன் மாவழி-
கொடத்தங்காத சாரல் வங்காளதெச்சமுனொடு கடற்சங்குகொட்டன் லீலப்பாலனை
- [11.] வெஞ்சம¹¹ வளாகத்தஞ்சுவித்தருளி ஒண்டிறல் யானையும் பெண்டிர் பண்டாரமு-
நித்திலநெடுங்கடலுத்தி[ர]லாடமும் வெறி¹² - மணத்திர்த்தத்தெறி புனற்கங்கையு-
மா[ப்]-
- [12.] பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான உடையார் ஸ்ரீராரெஜு-
வொலெவற்கு யாண்டு ஐ¹³ ஆவது [ஜ]யங்கொண்டசொழமண்டலத்து பங்கள-
நாட்டு நடுவில்
- [13.] வகை[க்] முகைநாட்டுப்பள்ளிச்சகம் வைகலூர்த்திருமலை ஸ்ரீகுணவைஜினாலயத்து
வெவற்குப்பெரும்பாணப்பாடிக்காவழிமல்லியூர் இருக்கும் வு[ர்]-
- [14.] வாரி நண்பயன் மணவாட்டி சாமுண்டப்பை வைத்த திருநகராவினக்கு [||*]
ஒன்றிதுக்குக்காச இருபதும் [திரு]வமுதுக்கு வைத்த காச பத்தும் [||*]

¹ Other inscriptions read இன்புற.

² The ஸ of முரண் looks almost like க.

³ சி looks like சீ.

⁴ An inscription at Uttaramallūr reads பிடி instead of பீடியல்.

⁵ Other inscriptions read பாசடை.

⁶ The Uttaramallūr and Tanjore inscriptions read கிட்டருஞ்.

⁷ A Chidambaram inscription reads புனலொட்ட instead of மினையொட்ட.

⁸ The Chidambaram and Tanjore inscriptions read புத்தி.

⁹ The inscription No. 68 reads சமர் for சம.

¹⁰ An Uttaramallūr inscription reads எறி.

¹¹ The remainder of the inscription is written in faint and small characters, and seems to be a rough postscript, which was added after the bulk of the inscription had been carefully engraved by a skilled stone-mason.

TRANSLATION.

Hail ! Prosperity ! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Uḍaiyâr Śrî-Râjendra-Chola-deva, who,—during his long life (*which resembled that of*) pure people, (*and in which*) the great goddess of the earth, the goddess of victory in battle, and the beautiful and matchless goddess of fortune, who had become his great queens, gave him pleasure, while (*his own*) illustrious queen was prospering,—conquered with (*his*) great and warlike army Idaiturai-nâḍu; Vanavâsi, the roads (*to which are bounded by*) continuous walls of trees; Kolippâkkai, whose walls are surrounded by *śulli* (*trees*); Mânnaikkadakkam of unapproachable strength; the crown of the king of Îram, (*which is situated in the midst of*) the rough sea; the exceedingly beautiful crown of the queen of the king of that (*country*); the crown of Sundara, which the king of the South (i.e., *the Pândya*) had formerly given to that (*king of* Îram); the pearl-necklace of Indra; the whole Îra-maṇḍalam on the transparent sea; the crown praised by many, a family-treasure, which the spear-throwing (*king of*) Keraḷa usually wore; the garland of the sun (?); many ancient islands, which are the old and great guards of the shore, against which conches are dashed; the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of Śândima (i.e., *Śântimat*?) unapproachable, had deposited (*there*); the seven and a half *lakshas* of Iraṭṭa-pâḍi—through the conquest of which immeasurable fame arose—(*of*) Jayasimha, who, out of fear and full of revenge, turned his back at Muśaṅgi (?) and hid himself; the high mountains of Navanedikkula; Śakkara-kottam (*belonging to*) Vikrama-Vîra; Madura-maṇḍalam with the fort of Mudira-paḍa (?); Nâmaṇaikkoṇam, which is surrounded by dense groves; Pañchappalli (*belonging to*) Veñjilai-Vîra¹; the good Mâṣuṇi-deśa, where leaves and fruits are green; the large heap of family-treasures, together with many (*other*) treasures, (*which he carried away*) after having seized Dhîratara of the old race of the moon, together with his family, in a fight which took place in the hall (*at*) Âdinagar, (*a city*) which is famous for its unceasing abundance; Oḍḍa-vishaya, whose copious waters are difficult to approach; the good Kośalai-nâḍu, where *Brâhmanas* assemble; Daṇḍabutti (i.e., *Daṇḍa-bhukti*), in whose gardens bees abound, (*and which he acquired*) after having destroyed Dharmapâla in a hot battle; Takkaṇalâḍam (i.e., *Dakṣiṇa-Lâṭa*), whose fame reaches (*all*) directions, (*and which he occupied*) after having forcibly attacked Raṇaśûra; Vaṅgâla-deśa, where the rain does not last (*long*), and from which Govindachandra, having lost his fortune, fled; elephants of rare strength, (*which he took away*) after having been pleased to frighten in a hot battle Mahipâla of Śaṅgu-kottam (?), which touches the sea; the treasures of women (?); Uttiralâḍam (i.e., *Uttara-Lâṭa*) on the great sea of pearls; and the Gaṅgâ, whose waters sprinkle *tîrthas* on the burning sand:—

Châmunḍappai, the wife of the merchant Nannappayan, who lives at Perumbâṇappâḍi, (*alias*) Karaivari-malliyûr, gave a *tirunandâ* lamp to the temple (*called*) Śrî-Kundavai-Jiṇâlâya (*on*) the holy mountain (*Tirumalai*) (*at*) the *pallichchandam*² of Vaigavûr in Mugai-nâḍu, a division in the middle of Paṅgâla-nâḍu, (*which forms part*) of Jayaṅkoṇḍa-Śora-maṇḍalam.

Postscript.

Twenty *kâśus* were given for one (*lamp*) and ten *kâśus* for the sacred food.

¹ Literally, “the hero of the cruel bow.” Compare வெஞ்சிறைச்செவ்வன், an epithet of Virabhadra as bearing a cruel bow (*Winslow*).

² This term probably means “a village belonging to a temple,” “a holy village;” see p. 91, note 5.

No. 68. ON A ROCK BURIED UNDERNEATH THE STEPS BETWEEN THE GOPURA AND THE PAINTED CAVE.

Like the preceding inscription, this one is dated in the 12th year of Ko-Parakesari-varman, *alias* Uḍaiyār Rājendra-Chōla-deva. It records the gift of a lamp to the god of the Tirumalai Temple, who seems to have been called Ārambhanandin, and allots money for the maintenance of this lamp and of another lamp, which had been given by "Siṇṇavai, the queen of the Pallava king." Like Kundavai, the queen of the Pallava king Vandyadeva,¹ this was probably a Chōla princess, who was married to a Pallava king.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமன்னி வளர இரு [நி]லம்மந்தையும் பொர்ச்ச-
 [2.] யப்பாவையுஞ்சீர்த்தனிச்செவ்வியுந்தன் பெருந்தெவியராகி இன்பு-
 [3.] [த] நெடு தியல் ஊழியுள் இடை[ட]துறைநாடுந்துடர் வனவெவி-
 [4.] ப்பட[ர் வ]னவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையுநண்-
 [5.] ணற்கரு மு[ர]ண் மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும் ஆங்க-
 [6.] வர் தெவியரொங்கெழில் முடியும் முனவர். பக்கல்தென்னவர் வைத்த சுந்-
 [7.] தரமுடியும் இந்திரநாரமுந்தெண்டினா ஈழமண்டல்முழுவதும் எறி படைக்கொள-
 [8.] ர் முறைமையிற்குடுங்குலத்தனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்-
 [9.] சங்கதிர் வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்செனவில் இருப-
 [10.] த்தொரு காலநாசுகளை கட்ட பாசராமன் மெலவருஞ்சார்ந்திமத்திவவரண் கரு-
 [11.] தி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
 [12.] கியில் முதுகிட்டொளித்த சயசின்கன் அளப்பெரும் புகழொடும் பிடிய-
 [13.] ல் இரட்டபாடி எழரை இலக்கமுநவநெதிக்குலப்பெருமலைகளும் விக்கிரமவி-
 [14.] ரர் சக்கரகொட்டமுமுதிரபடவல்லை மதுரமண்டலமும் காமிடைவளையநாமணைக்கொண்-
 [15.] றும் வெஞ்சிலைவீரர் பஞ்சப்பள்ளியும் பாசடைப்பழநன்மாசுணிதெசமுமயர்-
 [16.] வில் வண் கிர்த்தி ஆதிநகரவையிற்சகிரன்றொல் குலத்திரதரனை விளையமர்க்க[க]ளத்து-
 [17.] க்கினையொடும் பிடித்துப்பல தனத்தொடு நிறை குலதனக்குவையுஞ்சிட்டருஞ்-
 செறி மினை-
 [18.] யொட்டவியுமும் பூசுரர் செர் நல்கொசலைநாடுகன்மபாலனை வெம்
 முனையழித்து வண்டு-
 [19.] றை சொலைத்தண்டயுத்தியுமிரணஞரனை முர²னுறத்தாக்கித்திக்கனை கிர்த்தித்தக்கண்-
 லாடமுங்கொவிசைசைன்
 [20.] மாவிழிகொடத்தங்காத சாரல் வங்காளதெசமுனொடு கடற்சங்குவொடன்⁴
 லேவிவாளனை வெஞ்சமர் வளாக[க]-
 [21.] த்தஞ்சுவித்தருள⁵ ஒண்டில்⁶ யானையும் பெண்டிர் பண்டாரமும் நித்தல⁷நெடுங்கட-
 லுத்திரலாடமும் வெறி மணற்றி[ர்]-
 [22.] த்தத்தெறி புனற்கங்கையுமா[ப்]பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான
 உடையார் ஸ்ரீராஜேந்திரவொழு-⁸
 [23.] டெவற்கு யாண்டு லெ ஆவது ஜயங்கொண்டசொழமண்டலத்துப்பங்களநாட்டு
 நடுவில் வகை முகைநாட்டுப்பள்ளி-

¹ See page 97, above.

² r looks like ரு.

³ The inscription No. 67 reads அருளி.

⁴ The inscription No. 67 reads நித்தல.

⁵ The inscription No. 67 reads மெலவருஞ்.

⁶ The inscription No. 67 reads சங்குகொட்டன்.

⁷ The inscription No. 67 reads ஒண்டிறல்.

⁸ Read மு or லு.

- [24.] சச்சம் வைகஜூர்த் திருமலை ஷெவர்க்கு [இ]னையமணிநங்கை வைத்த திருநகாவிளக்-
கொன்று [*] இதற்கு ஊடுமி திருத்தக்குடுத்த
[25.] காச இருபது [*] இப்பூமியால் ஊடுநாடித்தவற¹ இவ்விளக்கு இப்பள்ளி உடைய
ஆரம்பனந்திக்கு நித்தம் நகாவிளக்கொன்று-
[26.] ம் [*] வலுவா²ஸ்ரீ ஷெவிய[ர]ர் சிண்ணவையார் ஊடுநாடித்தவற³ வைத்த
நகாவிளக்கொன்றுக்கு குடுத்த காச அறுபது [||*]

TRANSLATION.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Uḍaiyār Śrī-Rājendra-Chōḷa-deva, *etc.*,⁴—Ilaiyamāṇi-naṅgai gave one *tirunandā* lamp to the god of the holy mountain (*Tirumalai*) (*at*) the *pallichechandam* of Vaigavūr in Mugai-nāḍu, a division in the middle of Paṅgala-nāḍu, (*which forms part*) of Jayankonda-Śora-maṇḍalam. Twenty *kāśus* were given for cultivating the land (*granted*) for (*the maintenance of*) this (*lamp*). By (*the produce of*) this land, this lamp (*shall be kept up*) daily as a *nandā* lamp for Ārambhanandin, the lord of this temple, as long as the moon and the sun endure. Sixty *kāśus* were given for one *nandā* lamp, which had been given, for as long as the moon and the sun endure, by Śiṇṇavai, the queen of the Pallava king.

No. 69. ON THE WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK,
TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the tenth year of Ko-Māṇavarman⁵ Tribhuvanachakravartin Vīra-Pāṇḍya-deva and records the building of a sluice at Vaigai-Tirumalai.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] [௨]காமாநபன்ம[ர்] திருஊவநஊடுவதி [ஸ்ரீ]விரவாண்டியதெவர்க்கு
[2.] யாண்டு பத்தாவது வைகைத்திருமலை மதகெரிக்கு கலிங்கு கட்டிவித்தான் ரா-
[3.] ஜராஜவளநாட்டுத்திருமுனைப்பாடிநாட்டு பாண்டை[ட]யூர்மங்கலங்கிழான்
[4.] அம்பலப்பெருமாளான சினத்தரையன் [*] யெழைநாயன்[ய]கூ உ

TRANSLATION.

Hail! Prosperity! In the tenth year of Ko-Māṇavarman Tribhuvanachakravartin, the illustrious Vīra-Pāṇḍya-deva,—Ambala-Perumāl, *alias* Śiṇattaraiyan, the headman (*kīṇ*) (*of*) Pāṇḍaiyūr-maṅgalam in Tirumunaippāḍi-nāḍu, (*a division*) of Rājarāja-vaḷa-nāḍu, caused to be built a sluice for the Madageri (*tank*) (*near*) the holy mountain of Vaigai (*Vaigai-Tirumalai*). Let this pious work be victorious!

No. 70. ON THE WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK,
TO THE RIGHT OF THE ENTRANCE,—FIRST INSCRIPTION.

This inscription is dated in the 12th year of Rājanārāyaṇa Śambuvarāja⁶ and records the setting up of a Jaina image on Vaigai-Tirumalai, *i.e.*, on the holy mountain of Vaigai.

¹ Read வரை.

² This letter may also be read ஸ்ரீ.

³ Read வரை.

⁴ The historical part of this inscription is identical with that of No. 67.

⁵ மாறன் was a title of the Pāṇḍya kings; see Winslow.

⁶ See the introduction of No. 52.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ராஜநாராயணன் சம்புவராஜர்க்கு யா-
 [2.] ண்டு யெ வது பொன்னார் மண்ணைப்பொன்னுண்டை
 [3.] மகள் நல்லாத்தான் வைகைத்திருமலைக்கு எறியருள-
 [4.] ப்பண்ணின் ஸ்ரீவிஹாரநாயனார் பொன்னெயில்-
 [5.] நாயன் [||*] யஜ்ஞே-யஜ்ஞே உ

TRANSLATION.

Hail! Prosperity! In the 12th year of Râjanârâyana Sambuvarâja,—Nal-
 lâttâl, the daughter of Mannai-Ponnândai, (*an inhabitant*) of Ponnûr, caused the
 blessed Vihâra-nâyanâr, Ponnevil-nâtha,¹ to be raised to the holy mountain of
 Vaigai (*Vaigai-Tirumalai*). Let this pious work be victorious!

No. 71. ON THE WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK,
 TO THE RIGHT OF THE ENTRANCE,—SECOND INSCRIPTION.

TEXT.

- [1.] சிறீனங்கைக்கு இட்ட தூவு அருள்மொழிதெவர்புரத்து
 [2.] இடையாறன் அப்பன் பெரிய பிள்ளை உள்ளிட்டார் தன்-
 [3.] மம் [||*]

TRANSLATION.

A well, which was given, (*in order to procure merit*) to Sîrriṇāṅgai,² the pious gift of
 the brothers of the eldest son of Idaiyâra Appan, (*an inhabitant*) of Aruḷ-moṇi-devar-
 puram.

No. 72. ON THE SOUTH WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK.

This inscription is dated in the *Ānanda* year, which was current after the expiration of
 the Śaka year 1296, and during the reign of Ommaṇa-uḍaiyar, the son of Kambāṇa-
 uḍaiyar and grandson of Vîra-Kambāṇa-uḍaiyar.³ Like No. 52, above, the inscrip-
 tion is a receipt for the cost of some land, which a certain Viṣṇu-Kambuḷi-nâyaka
 seems to have bought from the villagers of Śambukula-Perumâl-agaram, *alias* Râja-
 gambhîra-chaṭurvedi-maṅgalam.⁴ This village belonged to Murugamaṅgala-
 parṇu⁵ in Maṇḍaikula-nâḍu, a division of Palakunra-kottam,⁶ which formed part of
 Jayaṅkoṇḍa-Chola-maṇḍalam. The four last lines, which consist of signatures, have
 not been transcribed, as they are somewhat obliterated. The following are the readable
 names of villages, which occur at the beginnings of the different signatures:⁷—Kumâṇḍûr,
 Murugappâḍi, Periya-Kâtṭeri, Vaṅgipp[u]ram.

¹ With பொன்னெயில்நாயன், "the lord of the golden fortress," compare பொன்னெயிற்கோன், which, according to Winslow, is the same as அருகன் (*Arhat*).

² This seems to have been a female relative of the donors. The title *naṅgai*, 'lady,' is also borne by a female person in No. 68, line 24.

³ See the introduction of No. 86, below.

⁴ These two names of the village are evidently derived from Râjagambhîra-Śambuvarâyan and his *biruda* Śambukula-Perumâl; see No. 74.

⁵ The same occurs in No. 81.

⁶ This is also found in No. 74.

⁷ The last signature is: இவ்வகரத்து ஊர்க்கணக்கு ஜயங்கொண்ட[ட]சொழப்பிரமாராயன் எழுத்து;
 "the signature of Jayaṅkoṇḍa-Śora-Brahmâ-râyan, the village-accountant of this place."

TEXT.

- [1.] ஸஹஸிஸு ஸுஷி [||*] ஸ்ரீமதுமஹ[ர]மண்டலிக[ன்] அரிசாயவிபாடன் பா-
[ழ]ன.க்கு² தப்புவ ராயர் கண்டன் பூறுவடிக்கி-
- [2.] ணவஸ்திரோத்தரஸ[ர]ஹாபிப[தி] ஸ்ரீவிரகம்பணஉடை[ய]ர் குமாரஸ்ரீகம்பணஉடை-
யர் குமாரர் ஸ்ரீலும்மணஉடை-
- [3.] யற்கு விடயவிநாஜ்ய செல்ல[ர*]நின்ற செகாஸ்ய தூடா[சுய]சு மெல் செல்லா-
நின்ற ஆனந்தவருஷ யகநா[ய*]ற்று வ-ஓஷ்வகஷத்-
- [4.] து அட்டமியும் திங்கள் கிழமையும் பெற்ற உத்திரட்டாதி நான் செயங்-
கொண்டசொழமண்டலத்துப்பலகுன்றக்கொட்ட-
- [5.] த்து மண்டைகுளநாட்டு முருகமங்கலப்பற்று சம்புகுலப்பெருமாள் அகர(ம்)மான
இராசகெம்பிரச்சுறுஷ்வ-ஓமிங்கலத்து
- [6.] ஶீரஜ்யந்⁴ துளுநாட்டுக்குள்ளு அலசுநாட்டு [ஒ]ளமுகையமனம் ஒக்கல் வழி
தெ[ய]வத்தி அடவளநர் அளிய ஸ்ரீவிஷ்ணு-
- [7.] கம்புளிநாயக்கற்கு னிஓஷிலே ப்ரமா(ம)ணம் பண்ணிக்குடுத்த[படி] [||*] [இ]வ்வ-
கரத்துத்தெக்கழனியில் நாஜமூலிராஜ கண்ணாற்றில்
- [8.] குடமாவடி சூழ்ந்த சிறுப்பிள்ளார் பான் அரைமாவில் மெலைவரப்புக்கு கிழக்கு
[||*] இக்கண்ணாற்றுக்கு வடக்கு சிங்கர் அன[ர]-
- [9.] மாவில் மெலைவ[ரப்]புக்கு கிழக்கு [||*] இவ்வரைமாவில் வரப்புச்செவ்வைக்குத்-
தெற்கு [||*] நறுவிளி அடி அரைமாவில் கினை-
- [10.] [ழ]வரப்புச்செவ்வைக்கு [மெற்]கு [||*] இதன் தென்கிழக்கு அத்[தி]அ[ப்ப]அ-
ரைமாவில் வடக்கு வரப்புக்கு கைய[ர]ன
- [11.] மெலைக்காணியில் கீழைவரப்புச்செவ்வைக்கு மெற்கு [||*] இக்கண்ணாற்றுக்கு
தெற்கு பொற்கட்டி யில் [கீ]வர-
- [12.] ப்புச்செவ்வைக்கு மெற்கு [||*] இன்னிலத்தில் தெற்கில் பெரிய மஞ்ச மெல்
தலை [வற] வடக்கும் [||*] இதுக்கு உட்பட்ட காணி யெ[ய]
களும் ரா-
- [13.] ஜமூலிராஜ வதிக்கு மெற்கு கண்ணாற்று வடக்கு காணி எ[த] ம் [||*] இ-
க்கண்ணாற்றுக்கு தெற்கு காணி கூ[த] [ம்] ஆக காணி
- [14.] ஈயெ னால் குழி சது இக்குழி நாலாயிரமும் [||*] கொல்லையாவது வடகாட்டில்
பெருமாங்கொன் கொல்லை சூழ்ந்த குழி தூ[ர] ம் [||*]
- [15.] ஆற்றங்கரை உடந் [சு]ர் வெலங்கொல்லையி[ல] குழி னா ம் [||*] இக்குழி
சூ[த] ம் இக்குழி இரண்டாயிரமும் [||*] மனையாவது தெற்குத்தெரு-
- [16.] வில் தென்கிள்கில் கீழ்தலைமனையிரண்டு விட்டு மெற்கு மனையிரண்டும் [||*]
பள்ளித்தெருவில் கீழ்கிள்கில் தென்தலைமனையிரண்-
- [17.] மெ [||*] குடமாவுக்கு வடக்கு ந. [க்]கொல்லையில் எற்றின குடி இவருதா-
[கவு]ம் [||*] இன்னிலத்துக்கும் கொல்லைக்குமனைக்கு[ம்] விலை-
- [18.] யாக கற்பித்த [பொ]ன் சய [||*] இப்பொன் னாற்பதுக்கும் [இ]ன்னிலத்துக்கு[ம்]
கொல்லைக்குமனைக்கும் இதுவே ப்ரான(மாண)ம் ஆவ-
- [19.] தாகவும் [||*] இன்னிலத்துக்கு இவ்வெரி நீர் ப்ராஷி ஆற்றுக்கால் ப்ராஷி
வாய்க்கால் ப்ராஷி பெறக்கடவதாகவும் [||*] இவை-
- [20.] வயிற்றுக்கு ஆளமஞ்சி எரிக்குழி வெட்ட ஆற்றுக்கால் வெட்ட வாய்க்கால்
கொண்டம் இவையிற்றுக்கு விழுக்காடு நி-
- [21.] நக கடவதாகவுமற்று அரிசி காணம் ஆள்அமஞ்ச[ரி*] ஏற சொறு எடுத்தளவு
விருத்துப்படி[க] விலை காணம் மற்றும் எப்பெ-

¹ Read ஸ்ரீநிஷ.² Read பாணைக்கு.³ Read ப்ராஷிவி.⁴ Read ஶீரஜந்.

- [22.] தப்பட்ட உபாதிதரும் உட்படக்கட்டுக்குத்தொகையாக இன்னிலத்துக்கு கொல்லைக்கு
மனைக்கும் ஆண்டு ஒ-
- [23.] ன்றுக்கு கடமைக்கு பொன் டி [*] இப்பொன் பத்தும் முன்று கந்தாயம்
ஆகத்தரக்கடவராகவும் [*] இது ஒழியி டெ-
- [24.] [வ]று ஒன்றுஞ்சொல்லக்கடவொம் அல்லவாகவும் [*] இன்னிலங்களுக்கும் கொ-
ல்லைக்கு மனைக்கு
- [25.] எப்பெற்பட்ட கலனும் இல்லை [*] கலனா[வா]ய்த்தொற்றுப்படிஸ் நாங்கனெ
திர்த்து தரக்கடவொம் ஆகவும் [*] நாங் .¹ ஒடிப்பொ-
- [26.] வெ[வா]ம் ஆகில் இப்பொன் னாற்பதும் தரக்கடலும்² ஆகவும் [*] இன்னிலங்க-
ளுக்கும் கொல்லைக்குமனைக்கும் டெவதானம்
- [27.] திருவுடையாட்டம்³ ஒழியி மற்றும் வெண்டும் [பெ]ற்கு விற்தும்மொற்றி-
வைத்தும் கொள்ளக்கடவராகவும் [*] இப்படி ஸ்வலித்து நிலை⁴விலை புரோண⁵
- [28.] பண்ணிக்குத்தொம் ஸ்ரீவிஷ்ணுகுபுளிநாயக்க[ற்]கு தீமாரஜன⁶ || இந்த தீமாரஜன⁶
கமமுறமிக்க இந்த நிலவிலை புரோணம். எழுதினெ[ன்*] சம்புகுலப்பெரு-
- [29.] மாள்ஆகரத்து சுங்காரொ ஸ்ரீயாஸுடனெந் இது எழுத்து [*] குமாண்டேர் அரு-
ளாளப்பெருமாள் எழுத்து [*] கந்தாடை பெரியாண்டான் பட்டர் எழுத்து [*]
- [30 to 33.]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (the *nakshatra*) *Uttirattādi*,⁵ which corresponds to Monday, the eighth lunar day of the former half of the month of *Dhanu* of the *Ānanda* year, which was current after the Śaka year 1296 (*had passed*), during the reign of the illustrious *mahāmandalika*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious *Ommaṇa-udaiyar*, the son of the illustrious *Kambāṇa-udaiyar*,—Whereas the great people of *Śambukula-Perumāl-agaram*, *alias* *Rājagambhīra-chaturvedī-maṅgalaṁ* (in) *Murugamaṅgala-paru*, (*which belongs*) to *Maṇḍaikuḷa-nāḍu*, (*a division*) of *Palakunra-koṭṭam* in *Jayaṅkoṇḍa-Śora-maṇḍalam*, gave to the illustrious *Vishṇu-Kambuli-nāyaka* of *Alaśu-nāḍu*, within *Tuḷu-nāḍu*,⁶ a document (*pramāṇa*) about the cost of land⁷—We, the great people, (*hereby declare, that we,*) having thus agreed, gave a document about the cost of land to the illustrious *Vishṇu-Kambuli-nāyaka*. At the pleasure of these great people, I, *Ankārai Śrīdhara-bhaṭṭa* of *Śambukula-Perumāl-agaram* wrote this document about the cost of land ; this is (*my*) signature.

No. 73. IN A SMALL SHRINE BELOW THE PAINTED CAVE AT TIRUMALAI, FIRST INSCRIPTION.⁸

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [*] கடைக்கொட்-
[2.] ரேத்திரமலைப்பரவாதம்-

¹ Read நாங்கள்.

² Read கடவொம்.

³ Read திருவிடையாட்டம்.

⁴ Read நில.

⁵ Sanskrit *Uttara-bhādrapādā*.

⁶ This is Northern Keraḷa, the country of the *Tuḷuvās*.

⁷ The passage left out describes in detail the land, which was valued at 40 *poṇ*, and which consisted of 32 *kāṇis*=4,000 *kupis* of wet land (*nilam*), of 2,000 *kupis* of dry land (*kollai*) and of some houses (*manai*).

⁸ There is a fragment of a second inscription in two lines, which begins : ஸ்ரீ ஸ்ரீ இப்பள்ளி [உ]டைய ஸ்ரீ.

- [3.] ல்லர் மாணக்கர் கரிஷ்டநெ-
 [4.] திருவாயு-ல் செ[ய்]-
 [5.] வித்த யகித்திரு]-
 [6.] மெனி ||

TRANSLATION.

Hail! Prosperity! Arishtanemi-âchârya of Kâdaikkottûr, a pupil of Paravâdimalla¹ of Tirumalai, caused the image of a *yakshi* to be made.

No. 74. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE AT TIRUMALAI, TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the twentieth year of *Tribhuvanachakravartin* Râjarâja-deva, which, according to the Poygai inscriptions (Nos. 59 to 64), would correspond to the Śaka year 11 57-58. The donor was Râjagambhîra-Śambuvarâyan, who bore the *birudas* Attimallan² and Śambukula-Perumâl (i.e., *the Perumâl of the Śambu race*).³ The object granted seems to have been the village of Râjagambhîra-nallûr, which had evidently received its name from that of the donor.⁴

TEXT.

- [1.] ஸ்[வ] || * ஸ்[வ] திருவநகரவதி-
 [2.] மரு யாண்டு இருபதாவது முதல் செயங்கொண்ட-
 [3.] சொழமண்டலத்துத்தமனார்நாட்டு [வி]ரன்பாக்க-
 [4.] தது இலா[லப்]பெருமான் மகன் ஆண்பான்கள்⁵ ப-
 [5.] [ங்]கனராயர்க்குப்பலகுன்றக்கொட்டத்துப்பங்-
 [6.] களநாட்டு நடு[வில்] . . . க்குன்றத்தாரான ராஜம-
 [7.] ம்பிரநல்லூர் [இவ]ர்க்குக்காணியாக கீழ்-
 [8.] நொக்கின கிணறு[ம்] மெனாக்கின மரமும் நா-
 [9.] ந்பாலெல்லையும் விற்றொற்றிப்பரிக்கிரயத்-
 [10.] துக்கு உரித்தாவதாக குடுத்தொம் அத்திமல்ல-
 [11.] ன் சம்புகுலப்பெருமானான ராஜமஸ்ச்ச[ம்]-
 [12.] புவராயனென் ||

TRANSLATION.

Hail! From the twentieth year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, forward,—I, Attimallan, Śambukula-Perumâl, *alias* Râjagambhîra-Śambuvarâyan, gave to Âṇḍâṅgal Paṅgalarâyar, the son of Ilâla-Perumâl of Viraupâkkam in Tamanûr-nâḍu, (*a division*) of Jayankonda-Śora-maṇḍalam, (*the village of*), *alias* Râjagambhîra-nallûr, in the middle of Paṅgala-nâḍu, (*a division*) of Palakunra-kottam, as his property, (*including*) the wells underground, the trees overground and the boundaries in the four directions, with the right to sell, mortgage or exchange it.

¹ A Jaina teacher of this name, who was a contemporary of a king Kṛishṇarâja, is mentioned in an unpublished inscription from Śravaṇa-Beḷagoḷa.

² This is probably the Sanskrit Hastimalla.

³ A Śambuvarâyan with different *birudas* occurs in the Poygai inscriptions (Nos. 59 to 64).

⁴ Compare Śambukula-Perumâl-agaram, *alias* Râjagambhîra-chaturvedi-maṅgalam in No 72.

⁵ Read ஆண்டான்கள்.

No. 75. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE AT TIRUMALAI.

This inscription is much obliterated. It consists of a passage in Tamil prose, a Sanskrit verse in the *Śardūla* metre, and another Tamil prose passage, and records some gifts made by Vyāmukta-śravaṇojjvala or (in Tamil) Viḍu-kādaragiya-Perumāl, alias Atigaimān[i]¹ of the Chera race. The name of the capital of this prince seems to have been Takatā. He was the son of some Rājarāja and a descendant of a certain Yavanikā, king of Keraḷa, or (in Tamil) Eṇi, king of Vāñji.² The king repaired the images of a yaksha and a yakshi, which had been made by Yavanikā, placed them on the Tirumalai Hill, presented a gong and constructed a channel. The Tirumalai Hill is here called Arhasugiri (the excellent mountain of the Arha[t]) and (in Tamil) Enguravirai-Tirumalai (the holy mountain of the Arhat). According to the Sanskrit portion of the inscription, it belonged to the Tundīra-maṇḍala; this seems to be a Sanskritised form of the well-known Tondai-maṇḍalam.³

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] செவனத்தது அநிகைமா[னி] எழினி செய்த யஜ்-
[2.] யகநாயும் யகநியாராயும் எழுந்த[ரு*]ந்நித்து எறிமணியும் [இ]-
[3.] ட்டுக்கடப்பெரிக்க[ரலு]ங்கண்டு குடுத்தான் || ஸ்ரீசெவனத்தது-
[4.] தா யவநிகாநாஜா ஸுயஜ்-பாதநா துணர்நாயுணர்நாஹ-ஸு-
[5.] மிரௌ யகநயுறௌ சுவிதௌ [||*] பெயரதுசுகுஹ-குணநாயிக-
[6.] நுபஸ்ரீநாஜாநாஜாதுஜவ[ர]பத[ர]பத[ர]வனொஹ[ர]த[ர]த[ர]நா[ர]மெந ஜீனெ-
[7.] [சு]தௌ || வஞ்சியர் குலப[தி]யுழிநி வ[கு]த்தவியக்கரியக்[தி]யரொ-
[8.] டெ[ஞ்சியவ[தி]யு திருத்தி[தி]வெண்குணவிறை திருமலை வைத்த[ர]ன் [அ]-
[9.] ன்சித[ன்] வழி வரும் [வ]ன் வழி முதலி கவி அ[தி]கனவகன் தூல்
[||*]ஞ்சையர்
[10.] [||*]ல புனை தகை[ம]யர் காவலன் விகொதழகியயெருமா[னெய்] [||*]

TRANSLATION.

Hail! Prosperity! Atigaimān[i] of the Śera race placed on (the hill the images of) a yaksha and a yakshi,—meritorious gifts (formerly) made by Eṇi,—presented a gong and gave a channel, which he had constructed (for feeding) the Kadapperi (tank).

(The images of) the two lords of the yakshas, which were made on the excellent mountain of the Arha[t]⁴ in the country (maṇḍala) called Tundīra by the illustrious and pious king of Keraḷa, called Yavanikā, were afterwards rescued from ruin by Vyāmukta-śravaṇojjvala, the lord of Taka[t]ā and son of the illustrious Rājarāja, an eminent prince, who was the ornament of his (Yavanikā's) race.

¹ This might be meant for *Ati-igai-māni*, "he whose pride consists in excessive liberality."

² Vāñji or Karuvūr was the old capital of the Chera kingdom. Ptolemy calls it *Károupa βασιλειον* *Κηροβόρον*, "Karūr, the capital of the prince of Keraḷa;" see Dr. Caldwell's *Comparative Grammar*, 2nd edition, page 96 of the Introduction; Dr. Burnell's *South-Indian Palaeography*, 2nd edition, page 33, note 2; and Dr. Bühler in the *Zeitschrift d. Deutsch. Morg. Ges.* Vol. XXXVII, p. 99.

³ In a Western Chalukya inscription, Tondai-maṇḍalam is called Tundāka-vishaya; see the fac-simile in *Ind. Ant.* Vol. VIII, p. 26, plate iii, line 1. Tondai-maṇḍalam itself occurs in No. 81.

⁴ Read படுப for பெ.

⁵ *Arha* is probably a vulgar form for *Arhat*.

Vidu-kâdaragiya-Perumâl repaired the broken remains (*of the images*) of a *yaksha* and a *yakshi*, which had been given by Eṛiṇi, the lord of the race of the kings of Vañji, and placed them (*on*) this holy mountain (*Tirumalai*) of the god who possesses the eight qualities.¹

No. 76. INSIDE THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE
AT TIRUMALAI, TO THE RIGHT.

This inscription consists of a Sanskrit verse, which is a duplicate of that occurring in No. 75.

TEXT.

- [1.] ஸ்ரீசுகொரன-
- [2.] ஸ-ஹுதா யவநி-
- [3.] காநாஜி ஸுப-
- [4.] ஜி-பாநா த-ஹ்-
- [5.] ராஹயஜீனா-
- [6.] ஹ-ஸ-மிரௌ ய-
- [7.] கௌஸரௌ
- [8.] க-விதௌ [||*] ப-ப-
- [9.] ர-க-க-ஹ-
- [10.] ஷணாயிகநுப-
- [11.] ஸ்ரீராஜராஜா-
- [12.] த்ஜவ-ர-க-ப-
- [13.] வ-ண-ர-ஜி-
- [14.] ந தக-ர-ந-ர-ய-
- [15.] ந ஜீன-ப-ஜி-தௌ [||*]

No. 77. INSIDE THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE
AT TIRUMALAI, TO THE LEFT.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*]
- [2.] அம்-பரு-டை-
- [3.] யான் ஆயன்
- [4.] மகன் கரிய-
- [5.] பெருமானா-
- [6.] ன வை-ர-தா-
- [7.] ரயன் திரும-
- [8.] லைக்கடப-
- [9.] பரிக்கு நீரோ-ர-]
- [10.] க்க கலிங்கிட-
- [11.] கக்கொடுத்தா-
- [12.] ன [||*] யஜே-பாய-
- [13.] யத-வ-வ- ||

¹ *En-guṇa* is an attribute of an Arhat. The eight qualities are, according to the Jaina books: infinite wisdom, omniscience, omnipotence, boundless happiness, being nameless, without descent, without age and unobstructed. See Winslow, s. vv. எண்குணன் and எண்குணம், pp. 172 and 320, and Dr. Graul's note on verse 9 of Tiruvalluvar's *Kural*, p. 286.

TRANSLATION.

Hail! Prosperity! Kariya-Perumâl, *alias* Vairâdarâyan, the son of Ambar-udaiyân Âyan, gave a sluice, in order to raise the water to the Kadapperi (*tank*)¹ at Tirumalai. Let this meritorious gift be victorious!

V.—INSCRIPTIONS AT PADAVEDU.

No. 78. ON THE EAST AND NORTH BASES OF THE AMMAIAPPEŚVARA TEMPLE.

This inscription is dated in the year, which was current after the expiration of the Śaka year 1180, and records a grant, which Râjagambhîra-Śambuvarâyan made to the temple of Ammaiappeśvara. The name of the object of the grant must be contained in the final portion of the first line, which is buried underground. The donor is evidently identical with that Râjagambhîra-Śambuvarâyan, who is mentioned in a Tirumalai inscription (No. 74), which seems to be dated in Śaka 1157-58. It may be further conjectured, that the Ammaiappeśvara Temple at Padavedu had received its name from Ammaiappan or Ammaiappan,² one of the *birudas* of another Śambuvarâyan, who was a contemporary and probably a relation of Râjagambhîra-Śambuvarâyan.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸகாஷ்ட ஆதிரத்தொருநாற்றுஎன்பதின் மெற்செல்லாகின்ற கம்கடகநா[ய]ற்று வகுப்புவகைத்து கிங்கட்கிழமையும் ஸவூழியும் ரெவதியுமான இன்று உடையார் அம்மைஅப்பீயாருடைய நாயனாற்கு இராஜமூலீரசம்பு-வராயடு
- [2.] [த]ரத்து முள்ளடி ஊர்க்கணக்கவரி உவச்சன்பெர்க்கடமை ஆசவிகன்பெர்க்கடமை தறிஇறை [த]ட்டார்ப்பாட்டமும் இனவரி. [டு] . . . யத்தறி இருந்து பரி-மாறுவாரும் செக்குக்கடமை [வ]ரலமஞ்சாடி நிலைபாள் வெட்டிநெல்லு உட்-பட்ட[டு] எஞர்ப்பல தளி தெவதாநம் நீக்கி இந்நாயனார்க்குத்தெவதானம் வி-ட்டென் இராஜமூலீரசம்பு[வ]

TRANSLATION.

Hail! Prosperity! To-day, which is (*the day of the nakshatra*) *Revati* and Monday, the seventh lunar day of the former half of the month of *Karkātaka*, which was current after the Śaka year one thousand one hundred and eighty (*had passed*),—I, Râjagambhîra-Śambuvarâya[n] gave to the god, who is the lord of the Ammaiappeśvara (*temple*), as a divine gift excluding the divine gifts to the various temples (*at*) Elâr, including³ the tax for the village-accountant, the tax on *Uvachchas*, the tax on *Ājivakas*,⁴ the tax on looms, the tax on goldsmiths,⁵ the tax on oil-mills, (*and*) the paddy for the *Vetti*.⁶

¹ See the first paragraph of the translation of No. 75.

² See the introduction of the Poygai inscriptions, p. 87, above.

³ The meaning of முள்ளடி, which occurs also in line 15 of the Poygai inscription No. 64, is not apparent.

⁴ On the *Uvachchas*, see page 82, note 4; on the *Ājivakas*, page 88, note 5.

⁵ Of the terms left untranslated, இனவரி occurs also in the Poygai inscriptions Nos. 61 and 62.

⁶ See page 82, note 3. The *தலையாரி* or watchman and the *வெட்டியான்* or scavenger are mentioned as members of the ancient village-establishment in the *Tanjore Manual*, p. 415. They used to get their share of the produce, as well as the accountant, the washerman and the other village-officers; *ibid.* pp. 421 f. In the Kanarese country, the corresponding officers were the *talâri* and the *tôfi*, who likewise received their share of the crops; see Dr. Buchanan's *Journey from Madras through the countries of Mysore, Canara, and Malabar*, Vol. I, pp. 266 ff. Vol. II, p. 109. Vol. III, p. 449.

No. 79. ON THE SOUTH WALL OF THE AMMAIAPPEŚVARA TEMPLE.

This inscription is dated during the reign of Vīra-Devarāya-mahārāyar (of Vijayanagara) and in the *Pramādin* year (i.e., Śaka 1356). It records a grant to the Ammaiappa Temple. The name of the donor is obliterated.

TEXT.

- [1.] ஸ்ரீமந் இராசாதி இராசன் இரா[ச]-
 [2.] பரமேஸ்வரன் ஸ்ரீவி[ச]தேவராம¹மஹா-
 [3.] இராயர்[சு] செல்லாநின்ற பிறமாதிச-
 [4.] வருஷம் மாகி மாதம் பத்தாந்தயதி
 [5.] நாயனார் அம்மை அப்பநாயனார்[சு]
 [6.] தெய்வங்க[ண]பந் மாதவ[ய]ரவநா[யர்]
 [7.] தன்மசாதன பண்[ணி] கு[டு]த்தபடி ம . . .
 [8.] [கொன்] பெரிய பெகமாவர் திருவிச . . .
 [9.] ஆக விட்ட . வளவு [க] [||*] இந்த தன்[மம்] ச-
 [10.] ந்திருத்தவரை[யு]ம் நடக்க கட[வத]ரக-
 [11.] வும் [||*] இந்த தன்மத்துக்கு அகித பண்[னு]வு-
 [12.] வந் கெங்கை கரை[யி]ல் க[ர*]ராம் [பசு]வை

TRANSLATION.

Hail! On the tenth day of the month of *Māsi* of the *Pramādiṣa*² year, which was current (during the reign) of the illustrious *rājādhirāja rājaparamēśvara*, the illustrious Vīra-Devarāya-mahārāyar, 1 *valavu*³ was given by a *dharmaśāsana* to the lord Ammaiappa-nāyanār. This meritorious gift shall last as long as the moon and the sun. He who shall injure this meritorious gift, [shall incur the sin of one who has killed] a black cow on the bank of the Gaṅgā.

No. 80. ON THE SOUTH WALL OF THE AMMAIAPPEŚVARA TEMPLE.

This inscription is dated during the reign of Vīra-Devarāya-mahārāyar (of Vijayanagara) and in the *Ānanda* year (i.e., Śaka 1357). It records the gift of a village to the Ammaiappa Temple. The middle portion is defaced by three cracks.

TEXT.

- [1.] ஸ்வாமி [||*] ஸ்ரீகுஹா-
 [2.] இராசாதி இராசன இர[ா]-
 [3.] யபரமேஸ்வரன ஸ்ரீவிச-
 [4.] தேவராயகுஹா இராய[ர்*]-
 [5.] க்கு செல்லாநின்ற
 [6.] ஆனந்தவருஷ³ ஆடி

¹ The inscription No. 80 reads *ராய* instead of *ராம*.

² As Dr. Oppert has shown in the *Madras Journal of Literature and Science for the year 1881*, p. 276, the erroneous forms *Pramodāta* and *Pramādiṣa* for the two cyclic years *Pramoda* and *Pramādin* owe their origin to some old *versus memoriales*, in two of which we find *Pramoda 'tha* and *Pramādi cha*; in course of time the two particles *atha* and *cha* were mistaken for portions of the names themselves. In Tamil the two wrong forms have entirely superseded the correct ones.

³ வளவு or வீரைவு means "a house, household premises" (Winslow).

- [7.] மீ உ [த]யதி நாயன[ர்]
 [8.] அம்மைஅப்பநாயன[ர்*]-
 [9.] க்கு [ச]லவைப்பற்று
 [10.] உல[க]ளந்தவென்
 [11.] [சூரியதெ]வ[னென்]
 [12.] தன்மசாதனம் ப-
 [13.] ண்ணி குடுத்தபடி
 [14.] முல்லயஇராயன்
 [15.] வெங்கட[க்]கை[ய்]

TRANSLATION.

Hail! On the 2nd day of the month of *Ādi* of the *Ānanda* year, which was current (during the reign) of the illustrious *mahārājādhirāja rājaparamesvara*, the illustrious *Vīra-Devarāya-mahārāyar*, — I, *Ulagālanda-Veḷ Sūryadeva*, gave (the village of) [Sa]lavaipparru by a *dharmasāsana* to the lord *Ammaiappa-nāyanār*. Accordingly (there follows) the signature (?) of *Mullaya-rāyan Veṅgaḍa*.

No. 81. ON THE EAST WALL OF THE SOMANĀTHEŚVARA TEMPLE.

This inscription is dated in the *Sūkla* year, which was current after the expiration of the Saka year 1371, and during the reign of *Vīrapratāpa Praudha-Immaḍi-Devarāya-mahārāyar*. This is the latest hitherto-known date of *Devarāja II.* of *Vijayanagara*. The inscription is much injured and incomplete at the end. In the preserved portion, mention is made of the kingdom of *Paḍaiviḍu* (*Paḍaiviṭṭu rājyam*), which belonged to *Tondai-maṇḍalam*,¹ of the right and left hand castes,² and of the *Somanātheśvara* Temple at *Paḍaiviḍu*.

TEXT.

- [1.] ஸஹஸிஷ்டஹ ஸ்ரீஸூரேந்திர[ஹா]-
 [2.] ஸ்ரீஸூரேந்திர அரி(ய)ரா[ய]வி-
 [3.] பாடநு பாடுஷெக்குத்தப்பு[வ ரா]-
 [4.] யர் கண்டநு மூவராயர் க[ண்]-
 [5.] டநு கண்ட நாடு கொண்ட
 [6.] கொண்ட நாடு கு[ட]ரதான் பூ-
 [7.] றுவடிக்ஷணபச்சிமஉத்தரஸ-
 [8.] முகுராதிபதி ஸ்ரீஸூரேந்திரசாசிராசராசப-
 [9.] ரமேஸ்வர ஸ்ரீவிசுவநாதப மசுவெட்டை
 [10.] கண்டருளிய புவுடஇம்மடி-
 [11.] தெவராயேந்திரராயர் விநிவிரா-
 [12.] ச்சய[ம்] பண்ணி அருளாநின்ற
 [13.] ஸகா[ஷ]ம் தநாளிக ன் மெல் செ-
 [14.] ல்லாநின்ற ஸஹஸ்ரவருஷ வ்ஹ-
 [15.] நாயற்று பூறுவவகூத்து துயெ[ரா]-
 [16.] உயியும் சனிவாரமும் கு[ய]-
 [17.] [ஷ]ரது யொம[ஹ] பெ[ற்ற] உ[த்]-

¹ See the introduction of No. 56.

² Much interesting information on the right and left hand castes is found in Dr. Oppert's work "On the Original Inhabitants of Bharatavarsha or India," Part I, pp. 57 to 66.

- [18.] திராடத்து நாள் தொண்டை-
 [19.] மணுதத்து படைவீட்டு
 [20.] ராஜ்ய [ந]ரட்டவர் வலங்கையு-
 [21.] டு இடங்கையு ஶ்ரீமஹாஜநமு
 [22.] ராசமம்[பிரஜ] மலை[க்க]-
 [23.] டைத்த¹ முரு[க]மங்கலப்பற்று
 [24.] மருதாசா படை[ட]வீடு உடைய[ரர்]
 [25.] சொமனாதே[ஸ்வர]நயினார் கொயிவி-
 [26.] வெ நிறைவற . நைந்து [கு]றைவ[ற]

TRANSLATION.

Let there be prosperity! Hail! On the day of (*the nakshatra*) *Uttirāḍam*,² which corresponds to the *Yoga Āyushmat* and to Saturday, the thirteenth lunar day of the former half of the month of *Śimha* of the *Śukla* year, which was current after the Śaka year 1371 (*had passed*), while the illustrious *mahāmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the destroyer of the three kings (*of the South*),³ who takes every country which he sees, but who never gives back a country which he has taken, the lord of the eastern, southern, western and northern oceans, the illustrious *rājādhirāja rājaparamēśvara*, the illustrious *Vīrapratāpa*, who has been pleased to witness the hunting of elephants, *Praudha-Immadi-Devarāya-mahārāyar*, was pleased to rule the earth,—the inhabitants of the kingdom (*rājyam*) of *Paḍaiviḍu*, (*which belongs*) to *Toṇḍai-maṇḍalam*, the great men of the right hand and of the left hand,—at the temple of *Somanāthesvara-nāyaṇār*, the lord (*of*) *Paḍaiviḍu* in the north-west (*of*) *Muruga-maṅgala-paru*,⁴ which borders on the *Rājagambhīra Hill* (*Rājagambhīra-malai*)⁵

VI.—INSCRIPTIONS OF THE KAILĀSANĀTHA TEMPLE AT KĀNCHĪPURAM.

No. 82. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

The following inscription is dated in the fifteenth year of *Madirai-koṇḍa Ko-Parakesarivarman*. The same names are borne by the *Chōla* king *Parāntaka I.*, alias *Vīranārāyaṇa*, in a copper-plate grant published by Mr. Foulkes.⁶ As *Madirai* seems to stand for *Madurai* (*Madura*), the capital of the *Pāṇḍyas*,—*Madirai-koṇḍa*, “who took *Madura*,” might also be considered as the Tamil equivalent of *Madhurāntaka*, “the destroyer of *Madura*.” This was the name of a grandson of *Parāntaka I.* according to the large *Leyden* grant.⁷ Another *Madhurāntaka*, who was the son of *Rājārāja*, issued the *Sanskrit* portion of the *Leyden* grant after his father’s death.⁸ He is probably identical

¹ Read டைந்த.

² *Sanskrit* *Uttarāṣṭādhā*.

³ *மூவராயர்* is the same as *மூவரசர்*, “the three kings,” i.e., the *Chera*, the *Chōla*, and the *Pāṇḍya*. In *Kanarese* inscriptions it occurs in the form *Mūru-rāyaru*; see *Journal of the Bombay Branch Royal Asiatic Society*, Vol. XII, p. 376, note 30, and *Indian Antiquary*, Vol. XIII, p. 131, verse 45.

⁴ See page 102, note 5.

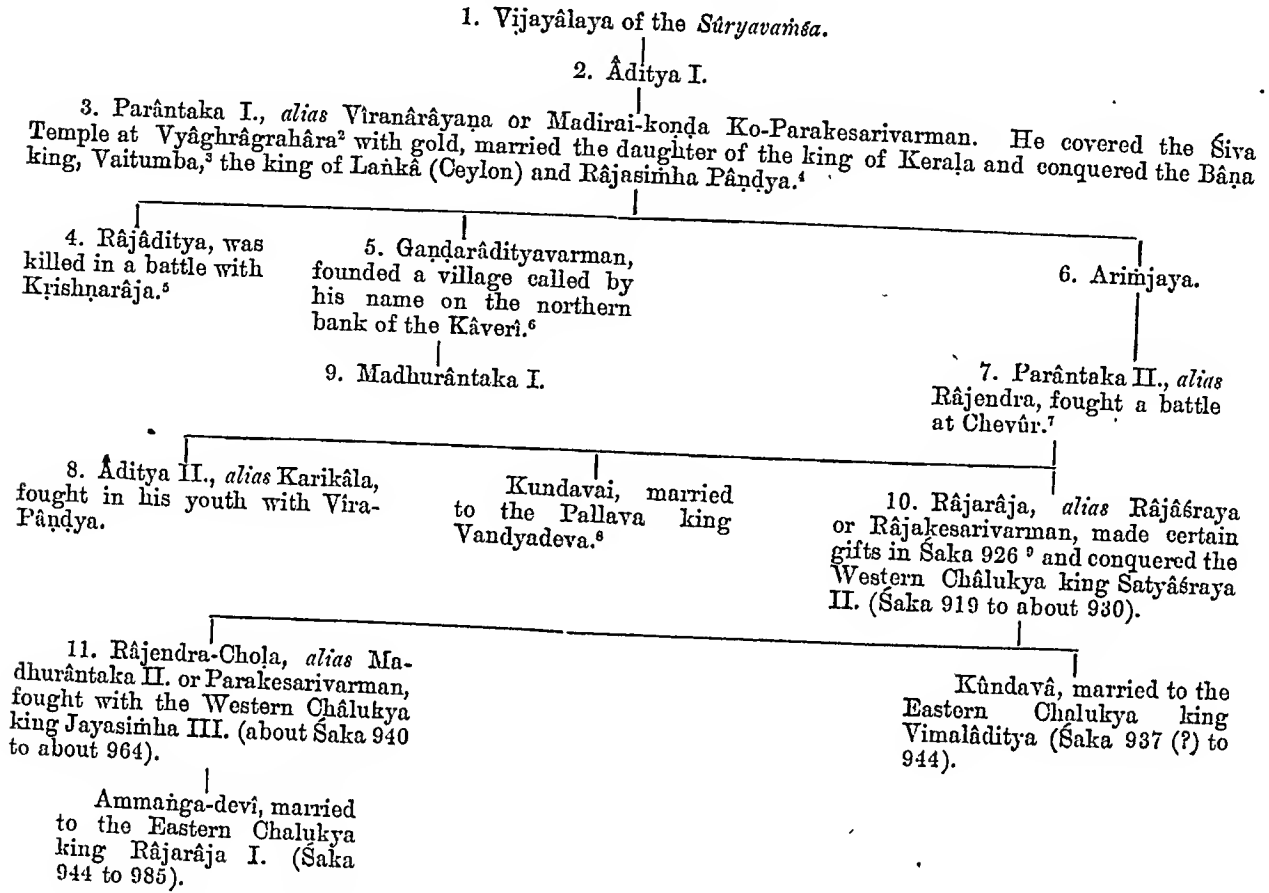
⁵ This hill was probably called after *Rajagambhīra-Śambuvarāyaṇ*; see the introductions of Nos. 74 and 78.

⁶ *Salem Manual*, Vol. II, pp. 369 ff.

⁷ Dr. Burgess’ *Archæological Survey of Southern India*, Vol. IV, pp. 204 ff. *Madhurāntaka*, and not *Mathurāntaka*, is the reading in lines 48, 62 and 87 of the original, an impression of which I owe to Dr. Burgess.

⁸ See page 96, note 8.

with Rājendra-Chōla-deva, who, according to Nos. 67 and 68, conquered the Madura-maṇḍalam. The three kings just mentioned are Nos. 3, 9 and 11 of the subjoined table, which I insert for ready reference. It contains the pedigree of the Chōlas according to the large Leyden grant. The first three kings of the table are also named in Mr. Foulkes' above-mentioned grant.¹ On inscriptions of the two last kings and on other conquests of theirs, see the introductions of Nos. 40 and 67, above.



On Rājendra-deva, the probable successor of (11) Rājendra-Chōla, see the remarks on No. 127, below. In the introduction of No. 67, I might have added that the Miraj

¹ *Salem Manual*, Vol. II, pp. 369 ff., verses 4 to 11, 24 and 25.

² As discovered by my assistant, V. Venkayya, M.A., Vyāghrāgrahāra is the Sanskrit equivalent of Puliyūr, "the tiger-village," one of the names of Chidambaram. The report of the Leyden grant is confirmed by the *Koṅgu Chronicle*, which says twice, that Parāntaka I. "built the Kanaka-sabhā or Golden Hall" at Chidambaram; *Salem Manual*, Vol. I, p. 40.

³ Compare "the Vaidondai race" and "Vaidumba-raya" in the Rev. Taylor's translation of the *Koṅgu Chronicle*, *Madras Journal*, Vol. XIV, Part I, pp. 15 and 16, and V[ai]dumba in No. 144, below.

⁴ See note 1.

⁵ This seems to have been the Rāshtrakūṭa king Kṛishṇa IV., whose grants range between Śaka 868 and 879. The Amoghavarsha, who is mentioned in Mr. Foulkes' grant (verse 16) is probably identical with the Rāshtrakūṭa king Śarva Amoghavarsha I. (Śaka 737 to at least 800).

⁶ In Sewell's *Lists of Antiquities*, Vol. I, p. 265, a village called Gaṇḍarādityam in the Trichinopoly District is mentioned.

⁷ Mr. Sewell, *u.s.*, pp. 168 and 207, mentions two villages of this name in the North and South Arcot Districts.

⁸ See page 97, note 9.

⁹ See page 64, note 1.

grant of the Western Châlukya king Jayasimha III.¹ calls (Râjendra-)Chola *Pañcha-Dramilâdhipati* (read thus instead of *yam Châmdramilâdhipati*²), "the lord of the five Dravida (nations)."³ The village, which was the object of the Miraj grant, belonged to "the Edadore (read thus instead of *Padadore*) Two-thousand." Accordingly, the country of Edatore in Maisûr must have been in the possession of Jayasimha III. in Śaka 946 (expired). The same country of Edatore (*Idaiturai-nâdu*) occupies the first place in the list of the conquests of Râjendra-Chola-deva.⁴

The subjoined inscription records that a certain Chaṇḍaparâkrama-vîra gave to the god of "the holy stone-temple" (i.e., the Râjasimhavarmesvara Temple⁵) at Kachchippeḍu (i.e., Kâñchîpuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain Chaṇḍaparâkrama-manrâḍi, who seems to be distinct from the donor, pledged himself, that he and his descendants would supply the ghee daily or otherwise incur certain fixed fines.

It is worthy of note, that in this very archaic inscription the *puḷḷi* or the dot above consonants, which corresponds to the Nâgarî *virâma*, occurs five times.⁶ It is represented by a short vertical stroke. The same sign is found in the Tamil portion of the Kûram plates of the Pallava king Paramesvaravarman I. (No. 151, below.)

TEXT.

- [1.] || ஸ்ரீ || மதிரை கெ[கா]-
- [2.] ண்ட கொப்பரகெசரிபன்மக்கு
- [3.] யாண்டு பதினஞ்சாவது க[ச்சி]-
- [4.] ப்பெட்டுப்பெரிய [திரு]-
- [5.] க்கத்தளி லேமாடெவர்[கு]
- [6.] சண்ட[ட*]பராக்கிரம[ம*]ந்ருடியென் [எ]-
- [7.] முத்து [||*] திருகத்தளி தெவர்கு மூ[ந்]-
- [8.] லு நொடி[ர]விளக்கு வநாடிகுர் உள-
- [9.] ளவும் சண்டபராக்கிரமவிர [சை*]வத்த
- [10.] சாவா மூவா பெராடு இருநூற்று-
- [11.] எழுபது [||*] இவ்வாட்டா[ல்*] நிசதி மூ[ழ]-
- [12.] க்கு நெய் கொண்டு சென்று உ[ண்]-
- [13.] னாழி[கை] உடையர்கள் கை[யி]-
- [14.] ல் னாழிக்கு வருவா[த] நாழி-
- [15.] யால் எந் மக்கள் மக்கள் [வ]-
- [16.] ழி வழி [என்றும் அ]ட்டுவென் [||*] அட்[டெ]-
- [17.] னாயில் யழை[வந]த்தில் நிச[தி]
- [18.] நாலெகால் [தண்டபடுவெ]ன[ன]-
- [19.] ன் [||*] இத்தண்டபட்டும் இனெய் மூ[ட்]-
- [20.] டாமெ அட்டுவெ[னென்] ||* மு[ட்டில்] அ-
- [21.] ன்ருள் கொ[வுக்கு] நிசதி ம[ஞ்சாடி]

¹ *Ind. Ant.* Vol. VIII, p. 18.

² This correction was suggested by my assistant, V. Venkayya, M.A.

³ The "five Dravidas," as opposed to the "five Gaudas," are the chief tribes or languages on the south of the Vindhya :—Dravida proper (Tamil), Ândhra (Telugu), Karpâṭa (Kanarese), Mahârâshṭra and Gurjara ; see Bôhtlingk and Roth's *Sanskrit Dictionary*, s. v. द्रविड, and Winslow, s. v. திரவிடம்.

⁴ See pages 96 and 99, above.

⁵ See page 118, below.

⁶ Line 2 : ண் of கொண்ட; ன் and க் of பன்மக்கு. Line 3 : ண் of யாண்டு. Line 12 : ண் of கொண்டு.

- [22.] பொன் மந்த [ஒட்டி குடுத்தென்]
 [23.] [வி]ரம
 [24.] [இ]ஐயும் [அ]நா[தி]
 [25.]

TRANSLATION.

Hail! Prosperity! In the fifteenth year of (*the reign of*) Madirai-konda Ko-Parakesarivarman, (*the following*) written agreement (*was made*) with Mahâdeva of the large holy stone-temple at Kaehhippedu by me, Chandaparâkrama-manrâdi. Chandaparâkrama-vîra gave two hundred and seventy undying and unending¹ big sheep to the god of the holy stone-temple, (*in order to keep*) three *nondâ* lamps² (*burning*) as long as the moon and the sun exist. From (*the milk of*) these sheep,—myself, my sons and my further descendants shall take three *urakkus* of ghee daily³ and shall, for ever, pour them out into the hands of those, who are in charge of the *nârigai* (*measure*) within (*the temple*), with a *nâri* (*measure*) which is equal to four *urakkus*.⁴ If I do not pour them out, I shall be liable to a fine of four and a quarter (*urakkus*) daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I solemnly agree to pay one *manjâdi*.⁵ of gold daily to the king who is then ruling. This meritorious gift [*shall last as long as*] the moon and the sun.

No. 83. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIMHAVARMEŚVARA SHRINE.

Like the inscription No. 82, this one is dated in the fifteenth year of Madirai-konda Ko-Parakesarivarman, and records the gift of 180 sheep from the same Chandaparâkrama-vîra to "the holy stone-temple." A certain Kâlakopa-vîra-manrâdi pledged himself to supply two lamps with ghee made from the milk of these sheep.

A graphical peculiarity of this archaic inscription has to be noted. In two cases the sign of *â* in *nâ* and *râ* is not, as in modern Tamil, attached to the bottom of the letter, but is added after it and turned upwards.⁶

TEXT.

- [1.] [ஹ்ரு]ஷ் ஸ்ரீ || மதிரை கொண்ட
 [2.] [கெ]ரப்பரகேசரிபன்ம[க்]கு யாண்-
 [3.] [டு ப]தின் அஞ்சாவது கால[டு]ரப-
 [4.] [வி]ரம[ன்][ருடி]யென்
 [5.] . . . பதிலும் கல்லெப்பூர் ப
 [6.]
 [7.] . . [தொரை] திருகத்தளி லெவர்க்-⁷
 [8.] கு இரண்டு நொநாவினக்கு அநாதி-
 [9.] ர் உள்ள அளவும் எரிப்ப[த]ற்கு சண்-

¹ This seems to mean, that the sheep, if dead, had to be replaced by fresh ones.

² In other inscriptions, we find the spelling நந்தாவினக்கு for நொந்தாவினக்கு, which occurs also in No. 83, line 8, and in No. 147, line 5.

³ திசுதி seems to be connected with திச்சம், திதம், தித்தம் or தித்தியம் (Sanskrit *nityam*).

⁴ According to the Tamil dictionaries, 1 *nâri* or *paḍi* consists of 4 *urakkus*.

⁵ 1 *manjâdi* weighs 4 grains.

⁶ In ஹ of உன்ஹுகை, line 13, and in ரு of மன்ருடி, line 24.

⁷ Two letters, of which the second is ஸ், are engraved below the beginning of this line.

- [10.] டபராக்கிரமவிரர் வைத்த சா[வா]
 [11.] [மூ]வா பெராடு . நூற்றுஎண்பது [*]
 [12.] [இ]வ்வாட்டால் நிசதி உரிய நெ[ய்]
 [13.] [கெ]ரண்டு வந்து உண்ணாழி[கை]
 [14.] [உ]டையர்கள் கையில் னுலுழக்-
 [15.] [கு] வ[மு]வாத நாழியால் என் ம-
 [16.] [க்க]ள் மக்கள் வழி வழி என்றும் அ-
 [17.] [ட்டு]வெனானெந் [*] அட்டெனாயில் [ய]-
 [18.] [ஜீ]ராவ[ந]த்தில் நிசதி அரைக்க[ர]-
 [19.] [ல்] பொந் தண்டபடுவெனானெந் [*]
 [20.] இத்த[ண்]ட[ப]ட்டும் இனெய் மு-
 [21.] ட்டாமெ அட்டுவெனானெந் [*] முட்டி[ல்]
 [22.] அன்றாள் கொவுக்கு நிசதி குன்றி
 [23.] பொன் மந்த ஒட்டி குடுத்தென்
 [24.] காலகொபவிரமன்றாடியென்
 [25.] வழியும் இவன் வழிச்செ[ச]-
 [26.] [ய்] ச[ண்ட]பராக்கிரம[வி]ரத்து .
 [27.] . டவள்ளுவன் அடுக்க . .
 [28.] . . நங்காளி திருப்ப . .
 [29.] . லுக்கு பகல் [நி]

TRANSLATION.

Hail! Prosperity! In the fifteenth year of Madirai-konḍa Ko-Parakesarivarman, I, Kālakopa-vīra-manṛāḍi Chāṇḍaparākrama-vīra gave one hundred and eighty undying and unending² big sheep to the god of the holy stone-temple, in order to keep two *nondā* lamps burning, as long as the moon and the sun exist. From (*the milk of*) these sheep,—myself, my sons and my further descendants shall take one *uri*³ of ghee daily and shall, for ever, pour them out into the hands of those, who are in charge of the *nārigai* (*measure*) within (*the temple*), with a *nāri* (*measure*) which is equal to four *urakkus*. If I do not pour them out, I shall be liable to a fine of one eighth *poṇ* daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kālakopa-vīra-manṛāḍi solemnly agree, that I and my descendants shall pay one *kunri*⁴ of gold daily to the king who is then ruling

No. 84. ON THE FLOOR OF THE MAHĀMAṆḌAPA OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the 3rd year of Ko-Rājakesarivarman. By it, the villagers of Menalūr pledged themselves, to furnish oil for a lamp from the interest of a sum of money, which they had received from the temple-treasury. The inscription mentions Kāñchīpuram. Tirukkarralippuram, “the town of the holy stone-temple,” which occurs in lines 1 f., is evidently derived from Tirukkarrali, one of the names of the Rājasiṃhavarmesvara Temple,⁵ and is probably a synonym of Kāñchīpuram. The town belonged to Kāliyūr-koṭṭam, a district, which is also mentioned in Nos. 85, 147 and 148.

¹ ழி is entered instead of another *akshara*, which seems to have been கை.

² See note 1 on the preceding page.

⁴ 1 *kunri* weighs about 2 grains.

³ 1 *uri* is equal to $\frac{1}{2}$ *paḍi* or *nāri*.

⁵ See page 118, below.

TEXT.

- [1.] [கொவி]ராஜகேசரிபம்மற்கு யாண்டு ந [ஆவது] காலியூர்கொட்டத்[தொகழ]நாட்டு
திரு[க்க]-
[2.] த்றளிப்புறத்து மெனலூர் ஊரொம் கைய்யெழுத்து [||*] காஞ்சிப்புரத்து திருக்க-
த்றளி [சூ]-
[3.] ஷிஷாஸவண்ணைய[ர] பக்கல் யாக்கள் கொண்டு கடவ பொன் பதின்எண்[கழ-
ஞ்செய்]
[4.] முற்று மஞ்சாடியும் குன்றிய [||*] இப்பொந் பதின்நெண்கழஞ்செய் மு[ற்று
மஞ்சா]-
[5.] [டி] குன்றிக்கும் பவிசையாற்வஞாதித்[த]வற¹ நிசதம் உழக்கெண்ணை ஊரக[மு-
டையார் கா²]-
[6.] லொடொக்கும் உழக்காவெ அட்டுவொமாரொம் ஒரு நகாவினக்கு அட்டுவொம-
[ர*]நொ[ம்]
[7.] [ஊ]ரார் சொல்ல எழுதிநென் இவ்வூர் விச[வந்] அலப்படியென் இவை எந்
எழுத்[து] [||*]

TRANSLATION.

In the 3rd year of Ko-Rājakesarivarman, we, the villagers of Menalūr, (a quarter) of Tirukkarralippuram in Ogara-nādu (?), (a division) of Kāliyūr-kottam, (made the following) written agreement. We have received from Âdidāsa Chandeśvara³ (in) the holy stone-temple at Kāñehīpuram eighteen *karāñjus*, three *mañjādis* and one *kunri*⁴ of gold. From the interest⁵ of these eighteen *karāñjus*, three *mañjādis* and one *kunri* of gold, we shall pour out daily,⁶ as long as the moon and the sun exist, (for) one *nandā* lamp, one *yakku* of oil with an *yakku* (measure), which is equal to a quarter (according to the standard) of the authorities in the village. As the villagers told (me), I, Alappaḍi, the head-man⁷ of this village, wrote (this document). This is my signature.

No. 85. ON THE BASE OF THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

The middle part of this inscription is covered by the wall of the modern *muhāmaṇḍapa*, which has been erected between the Rājasiṃhavarmeśvara Shrine and that *maṇḍapu*, on the base of which the inscription is engraved. It is dated in the fourth year of Ko-Parakesarivarman and records, that the villagers of Kallaḍuppur⁸ pledged themselves, to furnish a fixed yearly supply of paddy from the interest of a sum of money, which they had received from the shrine of Âdidāsa Chandeśvara at Tiruvottūr.

TEXT.

First part.

[ஸ்]வீ ஸ்ரீ [||*] கொப்பரகெஸரிவஜைக்கு [யாண்டு நா]லா[வது] காலியூர்க்கொட்-
டத்து விறப்பெநொட்டுக்கல்வடுப்பூர் ஸநெலையொம் கைய் எழுத்து [||*] இக்-
கொட்டத்துத்தனகூற்றுத்திருவொத்தூர் [சூடி]ஷாஸவண்ணையார் கை[யி]ல் யாக்கள்

¹ Road வரை.

² These letters are supplied from line 11 of the inscription No. 147.

³ On Âdidāsa Chandeśvara see page 92, note 6. According to the Tamil *Periya-purāṇam*, Śiva made the pious Vichāraśarman the chief (தலைவன்) of his devotees (தொண்டர்), and bestowed on him the title Chandeśvara. This legend perhaps explains the designation Âdidāsa, "the first devotee."

⁴ 1 *karāñju* contains 20 *mañjādis*, 1 *mañjādi* contains 2 *kunris*, and 1 *kunri* is equal to about 2 grains.

⁵ பவிசை seems to be the same as பொவிசை.

⁶ நிசதம் seems to be another form of நிசதி (see page 114, note 3).

⁷ விசவன், which occurs also in No. 148, is probably identical with வியவன்.

⁸ Compare Kallaḍuppur in No. 83, line 5.

கொண்டு கடவ பொன் எட்டரை ம . . . கச்சிப்பெட்டு ஆணிக்கல்லால் கிறை
இருபதின் கழஞ்சு பொன் கொண்டு கடவொம் [*] இப்பொன் இருபதின்
கழஞ்சுக்கும் இவ்வாட்டைத்தை முதலாக இப்பெ

Second part.

டைய சிவவராஜணர்கள் கைய் வழி திருச்செந்தை நெல்லளந்து குடுப்பொ-
மாமொம் கல்லடுப்பூர் ஸடெஹொம் [*] இந்நெல்லு ம்
இவ்விருபதின் கழஞ்சு பொன்னுக்கும் பவிசை நெல் ஆட்டாண்டு தொறும்
தொண்ணூற்றுக்காடி நெல்லும் கூற்று வகை வழுவாமெ ஆட்டாண்டு தொறும்
எங்களுர் ஊரை[ம]¹ [செ]ய்யும் வாரி[ய]ப்பெருமக்களொமெ கொண்டு
சென்று அளந்து குடுப்பொமாமொம்]

TRANSLATION.

Hail ! Prosperity ! In the fourth year of Ko-Parakesarivarman, we, the assembly (*sabhd*) of Kallaḍupput̃r in Virappedu-nāḍu,² (a *division*) of Kāliyūr-kottam, (*made the following*) written agreement. We have received from the hands of Âdidâsa Chandeśvara (at) Tiruvottūr in Tanakūru (?), (a *division*) of this *kottam*, eight and a half of gold. According to the standard (*ānikkal*) of Kachchippedu, we have received twenty *karāṇjus* weight of gold. For these twenty *karāṇjus* of gold, from (*the month of*) *Tai* of this year forward, we, the assembly of Kallaḍupput̃r, shall measure and give paddy into the hands of the *Śiva* (i.e., *Saiva*) *Brāhmaṇas* (*From*) the interest of these twenty *karāṇjus* of gold, we, . . . the great people, who constitute the village-assembly of our village, shall measure and give every year ninety *kāḍis*³ of paddy, without breaking our promise (*even*) partially.

No. 86. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the *Viśvāvasu* year, which was current after the expiration of the Śaka year 1286,⁴ and during the reign of Kambāṇa-uḍaiyar. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of Kambāṇa-uḍaiyar, the son of Vīra. The date of No. 88 is the *Kīlaka* year and the reign of Vīra-Kambāṇa-uḍaiyar. As it mentions Koppanaṅgal, an official, whose name occurs also in Nos. 86 and 87, and as the signatures at its end are identical with some signatures at the end of No. 87, the date of the inscription No. 88 cannot have been very distant from that of Nos. 86 and 87, and the *Kīlaka* year must correspond to Śaka 1291. The inscription No. 87, which reads *Vīra-kumāra-Kambāṇa-uḍaiyar*, i.e., Kambāṇa-uḍaiyar, the son of Vīra, suggests that *Vīra-Kambāṇa-uḍaiyar* in No. 88 is an abbreviation for Kambāṇa-uḍaiyar, (*the son of*) Vīra. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with Kambāṇa-uḍaiyar, the son of Vīra-Kambāṇa-uḍaiyar and father of that Ommaṇa-uḍaiyar, who according to the Tirumalai inscription No. 72, above, was reigning in the *Ānanda* year, which was current after the expiration of the Śaka year 1296. The subjoined table shows the results of the above remarks.

¹ Read ஊரவை, i.e., ஊர் ஸடெஹ ?

² Virappedu is probably meant for Vira-pēḍu, "the town of Vira," or "the town of heroes." Compare the names Vaṅgipp[u]ram in No. 72, Tirukkarralippuṇam in No. 84, and Tiruvirāpuṇam in No. 146, where புறம் stands for புரம், "a town."

³ The same measure is mentioned in line 4 of the fragment No. 146.

⁴ This is probably a mistake for 1287, as the *Viśvāvasu* year corresponds to the current Śaka year 1288.

Inscription No. 72.

Vira-Kambana-udaiyar.

Kambana-udaiyar.

Ommana-udaiyar (*Saka* 1297).*Inscriptions Nos. 86, 87 and 88.*

Vira.

Kambana-udaiyar or Kambanna-udaiyar
(*Saka* 1288 and 1291).

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain Koppanaṅga!,¹ Koppanṇaṅga!² or Koppanaṅ³ to the authorities of the temple. Koppanaṅga! was probably the executive officer of Kambana-udaiyar at Kāñchīpuram. The Kailāsanātha Temple is designated by three different names, *viz.*, Rājasimhavarmaśvara,⁴ Eḍudattu-āyiram-udaiya-nāyaṇār and Tirukkarrāḷi-Mahādeva.⁵ The last-mentioned term means "the holy stone-temple (of) Śiva." The meaning of the second is not apparent. The first name, Rājasimhavarmaśvara, shows that the Pallava king Rājasimha, the founder of the temple, was not yet forgotten at the times of Kambana-udaiyar, and that his full name was Rājasimhavarman.⁶

From the inscription No. 86, we learn that, at the time of Kulottuṅga-Chōḷa-deva, the Rājasimhavarmaśvara Temple at Kāñchīpuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anaiyapadaṅgāvuḍaiya-nāyaṇār.⁷ Koppanaṅga! ordered, that the temple should be reopened and that its property should be restored.

TEXT.

West face.

- [1.] ஸ்ரீமனுமஹாமணு-
- [2.] ஸௌபா அரிநாயகிஹாடன்
- [3.] பாடுஷெக்குத்தப்புவ ராய-
- [4.] ர் கண்டன் பூஷு-வெயிலேசு-
- [5.] சூரயிவதி ஸ்ரீகம்பண-
- [6.] உடையர் விடயிவிரா-
- [7.] ஜெம் பண்ணி அரு-
- [8.] ளாரின்ற ஸகராஷ்ட ஆயி-
- [9.] ரத்துஇருதாற்றுஎண்ப-
- [10.] த்துஆமின் மெல் செல்-
- [11.] லாரின்ற விஷாவல-¹⁰வருஷ-
- [12.] த்து ஆடி மாதம் முதல் ஸ்ரீ-
- [13.] மது¹¹கொப்பணங்கள்
- [14.] காஞ்சிபுரத்தில் இராஜ-
- [15.] ஸிஹபன்மிஷரமு-

South face.

- [16.] (மு)டையார் ஆன எடுத்தது
- [17.] ஆயிரமுடைய நாயனார் கொ-

¹ No. 86, lines 13 and 67 ; No. 88, line 23.² No. 87, line 62.³ No. 88, lines 15 to 17.⁴ This temple is situated close to the Kailāsanātha Temple. In the hymns of Tiruñāṇasambandar and of Nambi Ārūraṇār, *alias* Sundaramūrti,—who, as the Tanjore inscriptions prove (see paragraph 9 of my *Progress Report for July, August and September 1888*, Madras G. O., 7th November 1888, No. 1050, Public), lived before the Chōḷa king Rājarāja-deva,—it is mentioned under the name அனேகதங்காபதம்.⁵ Read ஸ்ரீஜெ.⁶ The two syllables வல- are entered below the line.⁷ No. 87, line 15.⁸ No. 86, line 15 ; No. 87, line 17.⁹ See page 9, above.¹⁰ Read வுயிவீ.¹¹ Read ஸ்ரீஜெ.

- [18.] யில் தானத்தாற்க்கு நிருபம் [||*] எ-
 [19.] தெத்து ஆயிரமுடைய நாயநார்
 [20.] தானத்தை முன்பெ குலொத்-
 [21.] துங்கசெர்ழதெவர் காலத்தி-
 [22.] லெ இறங்கல் இட்டு நாயனார்
 [23.] திருநாமத்துக்காணியுமாறி தி-
 [24.] ருவிருப்பும் திருமடைவிளாகமு-
 [25.] ம் அனையபதங்காவுடைய னை-
 [26.] யன[||*]க்கு குடுத்த இதுவும் எடுத்த-
 [27.] த்து ஆயிரமுடைய நா[ய*]-
 [28.] னார் தானத்தை இறங்-
 [29.] கல் இட்ட இதுவும் யஜீ-
 [30.] ம் அல்லாதபடி ஆலெ

East face.

- [31.] இன்ன[யன*]ர் தானம் இறங்க-
 [32.] ல் மிண்டு ஆடி மாதமுத-
 [33.] ல் பூசை திருப்பணி நடக்-
 [34.] கும்படிக்கு தென்கரை
 [35.] மணவிற்கொட்ட-
 [36.] த்து பன்மாநாட்டு முரு-
 [37.] ன்கை ஊர் அடங்கலும் ஸவ்-
 [38.] னியம் இறைய¹லி ஆக
 [39.] நாற்பாற்க்கெல்-
 [40.] (கெல்)லைக்குட்பட்ட
 [41.] நிலமும் சந்திராதித்தவ-
 [42.] னையும் நடக்கும்படிக்-
 [43.] கும் [||*] இன்னையனார் தி-
 [44.] ருவிருப்புக்கு வடபாற்-
 [45.] கெல்லை வடதாழம்பன்-
 [46.] ளத்து தெற்கும் [||*] தென்-

North face.

- [47.] பாற்கெல்லை கழனிக்-
 [48.] கு வடக்கும் [||*] மெல்பா-
 [49.] ற்கெல்லை கரை டெ-
 [50.] மட்டுக்கு கிழக்கும் [||*] கி-
 [51.] ழ்பாற்கெல்லை வரி
 [52.] வாய்க்காலுக்கு மெ-
 [53.] ற்க்கும் [||*] இந்த நாயனார்
 [54.] சந்தித்தெரு அட-
 [55.] ன்கலும் ஸவ்-
 [56.] ன்னியம் ஆகச்சந்தி-
 [57.] ராதித்தவரையும் செ-
 [58.] ல்லும்படி முன்பு இறங்-

¹ Read னி.² Read யி.

- [59.] கல் இட்ட நாளில் வெ-
 [60.] ட்டின கல் வெட்டுப்படி
 [61.] தவிர்த்து குடுத்த அ-
 [62.] ளவுக்கு இவ்வலை-¹
 [63.] சாதனம் ஆக கல்-
 [64.] லும் வெட்டி தாழ்-
 [65.] வற நடத்திக்கொ-
 [66.] ள்ளவும் பாற்பது [||*]
 [67.] இவை கொப்பணங்கள்
 [68.] எழுத்து [||*]

TRANSLATION.

Hail! From the month of *Āḍi* of the *Viśvāvasu* year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahā-maṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, the illustrious Kambāṇa-uḍaiyar, was pleased to rule the earth,—the illustrious Koppanaṅga! (*addresses the following*) order to the authorities of the temple of Râjasimhavarmaśvaram-uḍaiyâr, *alias* Eḍudattu-âyiram-uḍaiya-nâyaṇâr, at Kâñchipuram. As it is opposed to the sacred law, that formerly, at the time of Kulottuṅga-Śora-deva, the shrine of Eḍudattu-âyiram-uḍaiya-nâyaṇâr was closed, that the temple-land (*tirunāmattu kâni*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumaḍai-viḷāgam*)² were given to Anaiyapadaṅgāvuḍaiya-nâyaṇâr,—the closing of the shrine of this lord shall cease; the worship and the divine service shall be carried on from the month of *Āḍi* forward; the whole village of Muruṅgai in Paṇmâ-nâḍu, (*a division*) of Maṇavirkotṭam³ on the southern frontier (?), and the land included in the boundaries in the four directions shall belong (*to the temple*) as a *sarvamānya* (*and*) free from taxes, as long as the moon and the sun exist. The northern boundary of the temple-compound of this lord is to the south of a pit on the north, where pandanus-trees grow; the southern boundary is to the north of a paddy field; the western boundary is to the east of a hillock, which forms the limit (?); and the eastern boundary is to the west of a channel near the road (?). The whole *saṁnidhi* street of this lord shall belong (*to the temple*) as a *sarvamānya*, as long as the moon and the sun exist. According to this edict on a palm-leaf, there shall be engraved on stone the amount of what had been cancelled and given away according to the writing on stone, which was formerly engraved on the day, on which (*the temple*) was closed. (*All this*) shall be managed and attended to without fail. This is the signature of Koppanaṅga!

No. 87. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the same year and month, as No. 86, and during the reign of Kambāṇa-uḍaiyar, the son of Vîra. It records that, with the sanction of Koppanaṅga!,⁴ the authorities of the Râjasimhavarmaśvara Temple at Kâñchipuram sold some houses in the northern row of the *saṁnidhi* street to certain *Mudalis* at the price of 150 *panas*.

¹ Read இவ்வொலை.

² See page 92, note 5.

³ On Paṇmâ-nâḍu and Maṇavirkotṭam, see the introduction of No. 151.

⁴ See page 118, above.

TEXT.

West face.

- [1.] ஸ்ரீ[ஸ்ரீ] மனு¹ஹா-
 [2.] மண்டலிசரன் அரிஇர[ர]ய-
 [3.] விபாடன் பாழ்சைக்கு
 [4.] தப்புவ ராயகண்ட-
 [5.] ன் ப-௮[ஸ்ரீ]வஹிஸி-௮த்[தி]-
 [6.] ராதிபதி ஸ்ரீவிசாகுமார-
 [7.] கம்பணஉடையர் வி-
 [8.] துவிஇராச்சியம் பண்-
 [9.] ணி அருளாநின்ற சஹா-
 [10.] த்தம் ஆயிரத்துஇருதா-
 [11.] ற்றுஎண்பத்துஆறின்
 [12.] மெல் செல்லாநின்ற
 [13.] விஷாதிவருஷம் ஆடி
 [14.] மாதம் முதல் ஸ்ரீமது-²
 [15.] கொப்பண்ணங்கள்
 [16.] காஞ்சிபுரத்தில் உடையார்
 [17.] இராஜவிஹபன்மிஸரம்

South face.

- [18.] உடையார் ஆன எடு[த*]-
 [19.] த்து ஆயிரம் உடைய
 [20.] நாயனார் கொயில் தா-
 [21.] னத்தாற்கு நிருபம் [||*]
 [22.] சந்தித்தெரு வட[சிற]-
 [23.] கில் முன்னாள் இருக்கும்
 [24.] ஆண்டார் சுந்தரப்பெ-
 [25.] பருமாள் மடமும் திரு-
 [26.] வகத்திசுரம் உடை-
 [27.] ய நாயனார் கொயி-
 [28.] லுக்கு கிழக்கு திருமஞ்-
 [29.] சனப்பெருவழிக்கு
 [30.] மெற்கும் உள்ள[ள] மனை நிக்-
 [31.] கலான மனை அட-
 [32.] ங்கலும் இன்னாள்
 [33.] முதல் எ[ன்*]றும் கைக்கொ-
 [34.] ளற்கு[ம்] கைக்கொள் மு-

East face.

- [35.] தலிகளுக்கும் இந்த வட-
 [36.] சிறகில் உள்ள மனை-
 [37.] யும் மனைப்படப்-
 [38.] பையும் சண்டு-

¹ Read ஸ்ரீஹி.² Read ஸ்ரீஹி.

- [39.] டசரவிலையா-
 [40.] க விற்று இவர்கள்
 [41.] பக்கல் வாங்கி கொ-
 [42.] யில் பண்டாரத்தில்
 [43.] முதல் இட்ட பு ாடும் இப்ப-
 [44.] ணம் நூற்றுஐம்பதுக்கு-
 [45.] ம் இந்த மனைகளும் ம-
 [46.] னைப்படப்பைகளும்
 [47.] மனைப்பி . த்திகளு-

North face.

- | | |
|--|-------------------|
| [48.] ம் முதல்மையும் அடை[ட*]- | |
| [49.] ப்பும் தெவர் அடிமை- | |
| [50.] யும் கைக்கொள்ளை- | |
| [51.] மயும் தாங்கள் நின்ற | |
| [52.] அடைவுகளிலெ வி- | |
| [53.] ற்றும் ஒற்றிவைத்து- | |
| [54.] ம் கொள்ளக்கடவர்- | |
| [55.] கள் ஆகவும் ஊர் பெ- | |
| [56.] ாருந்தினது அடைப்பு | |
| [57.] ஆக கடவுதாகவும் [*] இப்- | |
| [58.] படிக்கு இன்னாள் முத- | |
| [59.] ல் சந்திராதித்தவரை- | |
| [60.] யும் செல்ல கல்லிலு- | |
| [61.] ம் செம்பிலும் வெட்டிக்- | |
| [62.] கொள்ளவும் [*] இவை கொப்பணன் எழுத்து [*] | |
| [63.] இப்படிக்கு | [64.] கல் வெட்டி |
| [65.] குத்தொம் | [66.] இவை கம்பா]- |
| [67.] ண்டான் எ- | [68.] முத்து |
| [69.] இப்படிக்கு | [70.] இவை இற- |
| [71.] ற்கல் மிட்ட | [72.] சியன் எ- |
| [73.] முத்து | [74.] இப்படிக்- |
| [75.] கு இக்கொ- | [76.] யில் தெவ- |
| [77.] கன்மி க- | [78.] ாட்டுக்கு- |
| [79.] றிவைப்- | [80.] பன் விர- |
| [81.] சம்பப்பி- | [82.] ரமாராய- |
| [83.] ன் எழு- | [84.] த்து |
| [85.] இப்படிக்கு | [86.] இவை கா- |
| [87.] ற்சிக்குறி- | [88.] பாரத்து வ- |
| [89.] ாசி விடங்- | [90.] கப்பட்டன் |
| [91.] எழுத்து | [92.] இப்படிக்கு |
| [93.] இவை நா- | [94.] ற்பத்தெண்- |
| [95.] னாயிரக்க- | [96.] ாலர்ன் |
| [97.] எழுத்து | [98.] இவை இரா- |
| [99.] குத்தராய- | [100.] க்காலா- |

[101.] ன் எழு-	[102.] த்து
[103.] இப்படி-	[104.] க்கு இவை
[105.] இக்கொயி-	[106.] ல் கணக்-
[107.] கு உத்தா-	[108.] ன்மெருர்
[109.] உடையா-	[110.] ன் திருவெ-
[111.] கம்பவெ-	[112.] ளான் ஆ-
[113.] தித்தெவ-	[114.] ன் எழுத்து [*]

TRANSLATION.

Hail! From the month of *Ādi* of the *Viśvādi*¹ year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahāmaṇḍa-leśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambāṇa-udaiyar, the son of the illustrious Vīra, was pleased to rule the earth,—the illustrious Koppaṇṇaṅgaḷ (*addresses the following*) order to the authorities of the temple of the lord Rājasimhavarneśvaram-udaiyār, *alias* Eḍudattu-āyiram-udaiya-nāyaṇār, at Kāñchipuram. Whereas all the houses and the gardens (*attached to*) the houses in the northern row of the *saṁnidhi* street,—excluding the *maṭha* of Āṇḍār Sundara-Perumāl, which exists (*from*) old times, (*and excluding*) the house, which is to the east of the temple of the lord Tiru-Agastyeśvara and to the west of the great road of the sacred bath (*tiru-maṇḍana-peru-vari*),—were sold at a price (*fixed in the presence of the god*) Chaṇḍeśvara to the *Mudalis*, to be (*their*) property, from this day forward, for ever, against (*payment of*) *pa.* 150, (*i.e.*) one hundred and fifty *paṇas*, which were previously received from these (*Mudalis*) and deposited in the temple-treasury,—these houses, gardens (*attached to*) the houses may be sold or mortgaged by them This (*order*) shall be engraved on stone and copper, in order that it may last from this day forward, as long as the moon and the sun. This is the signature of Koppaṇṇaṅ.

This we have engraved on stone and given. This is the signature of Kambāṇḍāṇ. This is the signature of Śīyaṇ (*i.e.*, Simha), who made the closing (*of the temple*) cease. This is the signature of Kāṭṭukkuṛivaippan Vīra-Śamba-Brahmā-rāyaṇ, the *deva-karmin* (*i.e.*, *pujārī*) of this temple. This is the signature of Viḍaṅga-bhaṭṭa, who lives at Kāñchikkuṛipāram (?). This is the signature of Nārpattennāyirakkālāṇ. This is the signature of Irāguttarāyakkālāṇ. This is the signature of Uttaraṇmerūr-udaiyāṇ Tiruvegamba-velāṇ Āditya-deva, the accountant (*kaṇakku*) of this temple.

No. 88. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARNEŚVARA SHRINE.

This inscription is dated in the *Kīlaka* year (*i.e.*, Śaka 1291) and during the reign of Kambāṇa-udaiyar, (*the son of*) Vīra.² It records that, with the sanction of Koppaṇṇaṅgaḷ,³ the temple authorities gave a *maṭha* near the temple and some land to a certain Gāṅgayar of Tirumudukunram. According to lines 9 to 14, Kāñchipuram belonged to Eyirkottam in Jayankonda-Chola-maṇḍalam. The district of Eyirkottam⁴ was probably called after Eyil, *i.e.*, “the fort,” a village in the Tiṇḍivanam Tālluqa of the South Arcot District.⁵ Tirumudukunram, *i.e.*, “the holy ancient mountain,” is perhaps meant for its Sanskrit equivalent Vṛiddhāchalam, the head-quarters of a Tālluqa in the South Arcot District.⁶

¹ *I.e.*, *Viśvāvasu*.

² See page 117, above.

³ See page 118, above.

⁴ See the remarks on Maṇayirkottam in the introduction of No. 151.

⁵ Sewell's *Lists of Antiquities*, Vol. I, p. 207.

⁶ *Ibid.* p. 212.

TEXT.

West face.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸ்ரீவிரகம்-
- [2.] பண்ணுடையர்கு
- [3.] செல்லாநின்ற கீவ-
- [4.] கவருஷத்து கிரகன-
- [5.] யறு அபரவ(ஷ)-
- [6.] சுஷத்து ஸ்ரீயு[ம்*] டெ-
- [7.] சவ்வாய்க்கி(மு)-
- [8.] முமையும் பெற்ற
- [9.] டெ[த]ர் னுள் ஜயங்கெ-
- [10.] ண்டசொழம-
- [11.] ண்டலத்து எயிற்-
- [12.] கொட்டத்து நகர-
- [13.] க்காஞ்சி-
- [14.] புரத்து-
- [15.] டயார் திரு-
- [16.] க்கற்றளி

South face.

- [17.] மக[ர*]தெவரான எடு[தத்]-
- [18.] தாயிரம் உடைய ந-
- [19.] ரயினர் கொயிலி
- [20.] ஸ்ரீர-ஹ்ரீ[ர*]தெவ-
- [21.] ரகம் தாநத்தாருமவ-
- [22.] வணைவரொம் கொ-
- [23.] ப்பணங்கள் அ-
- [24.] ருளிச்செயல்படிக்கு
- [25.] திருமுதுகுன்றத்தில்
- [26.] மாடெஹ்ராரில் சிற்-
- [27.] ருமுருடையான் பெ-
- [28.] ண்ணுகிய பெரும-

East face.

- [29.] ரானு காங்கயற்கு
- [30.] திருக்கையெற்படி
- [31.] திருமுன் ஒதுகையு-
- [32.] ம் மெலேத்தெருவி-
- [33.] ல்¹ ஒரு மடமும் கா[ணி]-
- [34.] ய[ரட்சியு]ம் குடுத்த அ-
- [35.] [ள]வுக்குச்[சந்]தி[ருதி]த்த-
- [36.] ல[ரையும்] ந[டத்தி]க்[டு]-
- [37.] காளளவும் [||*] ஸ்ரீரு[ஹ்ரீ]-
- [38.] மாடெஹ்ராரும் [தாநத்தா]-
- [39.] ரொம் [க]ம்பா[ண்டான்] எ-

¹ ஹகவும் (?) seems to be engraved underneath the ல்.

- | | |
|--------------------------------|----------------------------------|
| [40.] [மு]த்து இவை இறங்கல் மி- | |
| [41.] ட்ட சிய[ர்] எழுத்து | |
| [42.] இவை விரச- | [43.] ம்ப[பி]ரமா- |
| [44.] ராயர் எழுத்- | [45.] து விடங்க- |
| [46.] பட்டநெழுத்து | [47.] இராருத்த- |
| [48.] ராயக்கால- | [49.] ன் எழு[த்*]து ¹ |

TRANSLATION.

Hail! On the day of (*the nakshatra*) *Ter*,² which corresponds to Tuesday, the seventh lunar day of the latter half of the month of *Makara* of the *Kilaka* year, which was current (*during the reign*) of Kambanna-udaiyar, (*the son of*) the illustrious Vira,—we, all the followers of the blessed Rudra, (*alias*) the blessed Maheśvara, and the authorities of the temple of the lord Tirukkarrali-Mahādeva, *alias* Edudatt-āyiram-udaiya-nāyanār³ at Kāñchipuram, a town of Eyirkottam in Jayankonda-Śora-maṇḍalam, gave, as ordered by Koppanaṅgal, to Perumān, *alias* Gāṅgayar, who is worshipped by (*i.e., who is the teacher of?*) Śīrāmūr-udaiyān, (*one*) of the *Māheśvaras* at Tirumudukunram, (*for*) reciting the *Veda* in the presence of the god, one *maṭha* in the western street⁴ and some hereditary land. (*This gift*) shall be managed accordingly, as long as the moon and the sun exist. We, the followers of the blessed Rudra, (*alias*) the blessed Maheśvara, and the authorities of the temple:—The signature of Kambāṇḍān. This is the signature of Śīyar (*Simha*), who made the closing (*of the temple*) cease. This is the signature of Vira-Śamba-Brahmā-rāyar. The signature of Viḍaṅga-bhaṭṭa. The signature of Irāguttarāyakkālan.

¹ The rest of the signatures is illegible.

² This corresponds to the Sanskrit *Rohini*.

³ On these two names of the Rājasimhavarmēśvara Temple, see page 118, above.

⁴ The western *samudhi* street of the Rājasimhavarmēśvara Temple seems to be meant; compare சந்தித்-செரு in No. 86, line 54, and in No. 87, line 22.

PART III.

NOTES AND FRAGMENTS.

No. 89. INSIDE THE GENĠONDA MAṆḌAPA¹ AT MÂMALLAPURAM, ON THE LEFT WALL.

This inscription is engraved on two stones, which fit to each other. It is dated "in the fourteenth year of Ko-Râjakesarivarman, *alias* Tribhuvanachakravartin Śrî-Kulottuṅga-Śora-deva, who was pleased to sit on the throne of heroes, (*which consisted of*) pure gold." The fourth line mentions "Âmûr-nâḍu, (*a division*) of Âmûr-kottam² in Jayankonda-Śora-maṇḍalam." The seventh line contains the name of the god Âdidâsa Chandeśvara.³

- [3.] செம் பொன் விரலிஹாஸனத்து விற்றிருக்கருளிய கொவிராசகேசரிபட்டிராந திருபுவ-
[ன*]ச்ச[க்]கரவர்த்திகள் ஸ்ரீகுலொத்துங்கசொழ்வுவர்க்கு யாண்டு பதிநாலாவ-
[4.] து ஜயங்கொண்டசொழமண்டலத்து ஆமுந்நொட்டத்து ஆமுந்நாட்டு

No. 90. ON THE FRONT WALL OF THE VARÂHASVÂNIN TEMPLE⁴ AT MÂMALLAPURAM.

This inscription is written on two stones, which fit to each other. It seems to have been dated in the fifth year of the reign of [Râja]nârâyana Sambuvarâyar⁵ and to have recorded a grant to the temple of Perumâl (*i.e.*, Vishnu) and of Nilamaṅgai-nâchchiyâr (*i.e.*, the goddess of the earth) at Mâmal[lapuram].

- [1.] நாராயணன் சம்புவராயற்கு யாண்[டு] [டு] முதல் மாமல்-
[2.] நின்ற பெருமானுக்கும் நிலமங்கை[ந]ராச்சியாற்கும் பை
[3.] ன நிலம் உள்ளது அஞ்சாவது முதல் திரு[வா]ராதனைக்கும்
திருப்பணி
[4.] பற்பட்ட உபாதிக்கும் உட்பட ஸ்ரீ[2]ராஜ(ய)ராக நடக்கும்
ப
[5.] ன தாழ்வற நடத்திப்பொதுவ

Nos. 91 to 94. INSCRIPTIONS AT THE VELÛR TEMPLE.

The four subjoined inscriptions are written in modern Tamil characters and record "the perpetual devotion"⁶ of a certain Chandra-pillai of Kâṭṭeri.

¹ *Madras Survey Map*, No. 53. The modern name is perhaps a corruption of Gaṅgai-konḍân Maṇḍapa and connected with Gaṅgai-konḍa Chola, a prince who, according to Dr. Burnell (*South-Indian Palaeography*, 2nd edition, p. 45, note 1), is mentioned in an inscription at Karuvûr in the Coimbatore District. I read the name गङ्गिकोण्ड-चोल on both faces of a silver coin, which is figured by Sir W. Elliot (*Coins of Southern India*, plate iv, No. 152).

² See page 64, above. Âmûru-kottam is also mentioned in a copper-plate grant of Śaka 1558 (expired); *Ind. Ant.* Vol. XIII, p. 132, plate iv b, line 1. Âmûr-nâḍu and Âmûr-kottam are probably named after Âmûr or Âmbûr, a town in the Velûr Tâlluga of the North Arcot District and a station on the Madras Railway; see Sewell's *Lists*, Vol. I, p. 163.

³ ஆதிதாஸசண்டேஸ்வரர். See page 92, note 6, and page 116, note 3.

⁴ *Madras Survey Map*, No. 35.

⁵ See the introduction of No. 52, above.

⁶ சதாசெர்வை seems to represent the Sanskrit *sadd-serâ*. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, *kîrti* and *kîrtana* have sometimes the meaning "a monument of fame;" see Mr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 212, note 6.

There are several similar inscriptions in other parts of the temple, viz., two on the pedestals of the two *dvārapālakas* in front of the *gopura*, one on the left outer wall of the inner *prākāra*, and five on the floor of the *alamkāra-maṇḍapa*, of which two are written in Tamil, two in Telugu, and one in very faint Nāgarī characters.

No. 91. ON THE PILLAR TO THE LEFT IN FRONT OF THE GOPURA.

TEXT.

[1.] கொபுரவாசல்	[2.] குமா-
[3.] ரசுவா-	[4.] மியார்
[5.] லக்ஷி-	[6.] க்க கா-
[7.] ட்டெரி	[8.] சந்திர-
[9.] பிள்ளை	[10.] அகியா-
[11.] ரி சதா-	[12.] செர்- [13.] வை [*]

TRANSLATION.

In order that (*the god*) Kumāra-svāmin at the gate of the *gopura* might protect¹ (*him*), the magistrate (*adhikārin*) Chandra-pillai of Kāṭṭeri (*made this gift, which records his*) perpetual devotion.

No. 92. ON THE PILLAR TO THE RIGHT IN FRONT OF THE GOPURA.

TEXT.

[1.] கொபுரவாச-	[2.] ல் வினா-
[3.] யகன்	[4.] லக்ஷி-
[5.] க்க சி-	[6.] வசமு-
[7.] யபரி-	[8.] பால-
[9.] கன்	[10.] காட்டெ-
[11.] ரி சந்-	[12.] திரப்-
[13.] பிள்ளை	[14.] அகிய-
[15.] ராயார்	[16.] சதா ² செ- [17.] ரவை [*]

TRANSLATION.

In order that (*the god*) Vināyaka (*i.e.*, Gaṇeśa) at the gate of the *gopura* might protect (*him*), the magistrate Chandra-pillai of Kāṭṭeri, a follower of the Śaiva doctrine (*Śiva-samaya*), (*made this gift, which records his*) perpetual devotion.

No. 93. BELOW THE TRUNK OF A CARVED ELEPHANT INSIDE THE GOPURA.

TEXT.

[1.] குமாரசுவாமியா[ர்]	
[2.] காட்டெரி சந்திர[ப்பி][ள்ளை*]	
[3.] சதாசெர்-	[4.] வை [*]

TRANSLATION.

(*A monument of*) the perpetual devotion of Chandra-pillai of Kāṭṭeri (*to the god*) Kumāra-svāmin.

¹ லக்ஷிக்க seems to be a vulgar form for ரக்ஷிக்க.

² The vowel *r* is entered below the line.

No. 94. ON THE STEPS INSIDE THE GOPURA.*

[1.] காட்டெரி

[2.] சந்திரப்பிள்ளை

[3.] சதாசெர்[வை] [||*]

No. 95. ON THE BASE OF THE ÎŚVARA TEMPLE AT ŚORAPURAM NEAR VELŪR;
1ST INSCRIPTION.

The end of this inscription is lost. As, however, the preserved part is identical with the above-published inscriptions Nos. 40, 41 and 66, it may be safely concluded, that the inscription belongs to Ko-Râjarâja-Râjakesarivarman, *alias* Râjarâja-deva. The mention of Iraṭṭa-pâḍi shows, that the inscription dates after the twenty-first year of the king.¹

[1.] ஸ்ரீ ஸ்ரீ || [கிருமகள் பொல]ப்பெரு னிலச்செவியுன[க்கெயுரிமை பூண்டமை]
மனக்கொளக்காணுர்ச்சாலை கலமறுத்தருளி வெங்கைஞாடும் கங்கபாடியுனுளம்ப-
பா[டி*]யும் குடம-

[2.] லே(ம)நாடுக்கொல்[லமுங்கவி]ங்கமும் எண்டி[ச] புகழ் தர [ஈழமண்டலமும்]
இரட்டபாடி எழ[றையிலக்கமு(ம்)கிண்டிதல் வென்றித்தண்டாற்க்கொண்ட தன்-
நெழில் வள . . . பூயுள்

No. 96. ON THE BASE OF THE ÎŚVARA TEMPLE AT ŚORAPURAM; 4TH INSCRIPTION.

On the base of this temple, there are at least three obliterated inscriptions besides the preceding one. In the second line of the fourth inscription there occurs the following passage: கொயிராசகெசரிபன்மரந குலொத்துக்கசொழதெவற்க்கு முப்பத்திரண்டாவது;
“the thirty-second [year] of Ko-Râjakesarivarman, *alias* Kulottuṅga-Śora-deva.”

No. 97. ON A STONE IN FRONT OF THE ÎŚVARA TEMPLE AT ŚORAPURAM.

This inscription is dated in the *Durmati* year² and mentions the temple of Râjendra-Choleśvara at Śorapuram.³

No. 98. ON A STONE ON THE TANK-BAND AT ŚORAPURAM.

This inscription is dated in the *Raktākshi* year, which was current after the expiration of the Śālivāhana-Śaka year 1546. It mentions Śorapuram and seems to record some meritorious gift in connection with the tank by Venkaṭappa-nāyaka.

Nos. 99 to 106. INSCRIPTIONS OF THE GAṆGEŚVARA TEMPLE AT GAṆGANŪR NEAR VELŪR.

A considerable number of inscribed stones are built into the walls of this temple; but they are not in their original order, and it must be assumed, that either the temple had been destroyed and was rebuilt, or that it was constructed from stones which belonged to another old temple. The subjoined fragments contain the following dates and names:—

No. 106 is dated in “the forty-first year of *Tribhuvanachakravartin*, the illustrious Râjarâja-deva,”⁴ and No. 103 in the *Dhātu* year, which was current after the expiration of the Śaka year 1258. No. 100 begins with the name of “Sakalalokachakravartin Râjanârâyaṇa Śambova.”⁵ Nos. 104 and 105 mention Gaṅgeya-nallār, *alias* Śrī-

¹ See the introduction of No. 66, above.

² துன்மதிவருஷம்.

³ சொழபுரம் உடையார் இராசெந்திரசொளிகரமுடைய நாயனார் கொயில்.

⁴ According to the Poygui inscriptions (Nos. 59 to 64, above) this would be Śaka 1178-79.

⁵ See the introduction of No. 52, above.

Mallinâtha-chaturvedi-maṅgalam, and according to No. 102, Gâ[ṅgeya-nallâr] was a village in Karaivari-Ândi-nâdu,¹ (*a division*) of [Pa]ḍuvâr-kotṭam. Other localities mentioned in the subjoined fragments are: Padaividu,² Kâṭṭuppâdi³ and Karugeri in No. 103, and Anaippâdi in No. 104. No. 99 mentions the Ammaiappesvara Temple,⁴ and No. 101 the same and the Kailâsa Temple.

No. 99. ON THE TOP OF THE EAST BASE, FIRST STONE.

[1.] உ ஸ்ரீ [||*] உடையார் அம்மைஅப்பியரமுடைய நாயனார்க்கு

No. 100. ON THE BOTTOM OF THE EAST BASE, THIRD AND FOURTH STONES.

[1.] ஸ்ரீ [||*] ஸகலலொ[க*]ச்ச[சு]வத்தி. இராசநாராயணன் சம்பொவ⁵

No. 101. ON THE BOTTOM OF THE EAST BASE, FIFTH STONE, AND ON THE BOTTOM OF THE SOUTH BASE, TO THE RIGHT.

[1.] ப்பியரமுடைய⁶ நாயனார்க்கும் ஸ்ரீகையிலாஸமுடைய நாயனார்க்கும் முன்பிலான்-
டை ஒழுகின்படி நஞ்சை புஞ்சை பத்திலஞ்சம்

No. 102. ON THE NORTH WALL, SECOND STONE.

[1.] ஷெர்க்கொட்டத்து கலாவழி ஆந்திராட்டு அகரம் கா

No. 103. ON THE NORTH WALL, THIRD STONE, AND ON A STONE IN THE SOUTH WALL.

[3.] அகரம் ஸகாஷ்ட ஆயிரத்து இருநூற்று ஐம்பத்து எட்டின் மெல் செல்லாநின்ற யா-
காவலலாத்துப்பதினஞ்சா

[4.] கு இரா[ச]ர் படைவிட்டெல்லைக்கும் காட்டுப்பாடி எல்லைக்கும் கறுகெரி எல்லைக்-
கும் தெற்கு இந்நாற்பாற்

No. 104. ON THE LEFT OF THE BOTTOM OF THE SOUTH BASE, THIRD STONE.

[1.] கரம் காங்கெயநல்லூரான ஸ்ரீமல்லநாதச்ச

[2.] அணைப்பாடியுடையான்⁷

No. 105. INSIDE, ON THE TOP.

[1.] கங்கெயநல்லூர் ஆன ஸ்ரீமல்லநாதச்சகலெல்லிமங்கலத்தில் உடை[ய]

[2.] பருமாள் திருவிடையாட்டமும் முன்பிலான்டை⁸ ஒழுகின்படி நஞ்சை புஞ்சை
பத்தில[ஞ்]

No. 106. INSIDE, ON THE BOTTOM.⁹

[1.] ஸ்ரீ [||*] திரி[பு]வனச்சக்கரவத்திகள் ஸ்ரீராசராசதேவற்கு யாண்டு நாற்-
பத்தொன்றாவது புரட்டாதி மாதம்

¹ See page 77, notes 8 and 9.

² See page 83, above.

³ The same is the name of a village close to the "Vellore" station of the Madras Railway.

⁴ This is the name of a temple at Padavedu; see page 108, above.

⁵ The *aksharas* ராயணன் சம்பொவ, which occur on the fourth stone, are smaller than those on the third; perhaps the apparent connection between the two stones is only due to chance.

⁶ Read அம்மைஅப்பியரமுடைய, as in No. 99.

⁷ The same name occurs in a fragment on the left of the top of the south base, where it is spelt அணைப்-
பாடி உடையான்.

⁸ The fragment No. 101 reads ண்டை.

⁹ This inscription is complete and consists of three lines. As it is, however, much obliterated, only the beginning is given.

No. 107. AT THE RÂMASVÂMI-PERUMÂL TEMPLE AT NELLUVÂY NEAR VELÛR.

In front of this temple stands a pillar with a rough inscription on its four sides. The south-east face of the pillar contains the name of "the illustrious *mahâmandaleśvara rājā-dhirāja rājaparamēśvara*, the illustrious Vīra-Ve[ṅka]ṭapati[d]ēva-mahārāya" and is dated in the *Yuvan* year, which was current after the expiration of the Śaka year 1557. An inscription of the same Veṅkata II. of Kaṇṇāṭa was published in the *Indian Antiquary*, Vol. XIII, p. 125. It is dated one year later than the present inscription.

No. 108. AT THE GRÂMADEVATĀ ULAGANÂYAKA-ANMÂL TEMPLE AT ŚADUPPERI NEAR VELÛR.

At this temple there are two stones with fragmentary inscriptions. One of them is dated "in the fifty-second year of Ko-Vijaya-Nandivikramavarman."

[1.] கொவிசையநந்தி[வித்]-

[2.] கிரமபருமர்க்கு யா[ண்டு]

[3.] அயம்பத்திரண்டா[வது].

No. 109. ON AN AḶAVUKKAL IN THE TANK AT ŚADUPPERI.

Both pillars of this *aḷavukkal*¹ bear fragments of ancient inscriptions. That on the right pillar belongs to the time of some Kō-Parakesarivarman. It deserves to be noted that, in line 3, the syllable *rā* is written ரா, and not ரு as in modern Tamil.

[2.] [கொ]ப்பரகெசரிபன்மந்தி

[3.] பத்துமுன்றாவது. பழி .

Nos. 110 to 112. INSCRIPTIONS OF THE ÎŚVARA TEMPLE AT ŚEMBÂKKAM NEAR VELÛR.

This temple contains three fragmentary inscriptions in archaic characters.

No. 110. ON THE WEST BASE, LINES 1 AND 2.

This inscription records some gift, which the assembly (*sabha*) of Velûr, *alias* Paramēśvara-maṅgalam, made to the god Âdidâsa Chandeśvara.²

No. 111. ON THE WEST BASE, LINES 3 TO 6.

This inscription seems to record another gift of the *sabha* of Velûr. It mentions Śemmanpâkkam (*the modern* Śembâkkam) and Rājendra-Choleśvara,³ evidently the name of the temple itself.

No. 112. ON THE SOUTH BASE, LINES 1 TO 6.

This inscription mentions both Rājendra-Choleśvara⁴ and Âdidâsa Chandeśvara.⁵ The fragment seems to begin with a description of the boundaries of some gift, in which the term *Piddri-patti*⁶ occurs.

No. 113. ON THE PERUMÂL TEMPLE AT ŚEVÛR NEAR VELÛR.

There are three stones with almost illegible inscriptions built into the wall of this temple. Two of them contain the subjoined fragment, which may be read with the help of the

¹ A sort of gato, which is used for measuring the height of the water in tanks.

² ஆதிதாஸரண்டேயாரு. See page 92, note 6, and page 116, note 3.

³ ராஜேந்திரசோழியாரு.

⁴ [ஆ]திதாசன் (!) சண்டேயாரு.

⁵ [இ]ரா[டு*]ஜேந்திரசோழியாரு.

⁶ See page 91, note 6.

nearly identical Paḍaveḍu inscription No. 81. The inscription seems to have belonged to Devarāja II. of Vijayanagara, the son of Vīra-Vijayarāya-mahārāyar. The latter is identical with Vijaya or Vīra-Vijaya, who, according to No. 153, below, was the son of Devarāja I. and the father of Devarāja II. The inscriptions of Devarāja II. which are published above (Nos. 54, 56, 79, 80 and 81) range between the current Śaka years 1348 and 1372.

- [1.] [ശഹ]വിഷ്ണു ജ്ഞി [[*] ശ്രീഭൂമിമാமண்டலிகர[ந] ஹரியராயபிபாடன் ஹாடுஷ-
[2.] [க்கு த]ப்புவ ராயர் கண்டன் மூவராயர் கண்டன் கண்ட [நாடு] கொண்டு
[3.] [குடா]தான் வடுஷ்டிப்பிண்பச்சிமருத்ர[ர]யி[ப]தி¹ ஸ்ரீவிநாயகையரா[ய]-
[4.] [விஷா]ராயர் குமாரர் மஜுவெட்டை கண்டரு[ளிய] டேவரா

No. 114. ON THE VIRŪPĀKSHEŚVARA TEMPLE AT VEPPAMBATTU NEAR VELŪR.

Besides the inscription published under No. 55, above, this temple bears another much defaced inscription, which is engraved on the east wall and consists of seven lines. The date is the *Vishu* year, which was current after the expiration of the Śaka year 1443. According to the third and fourth lines, the inscription seems to have recorded a grant, which Tirumalai-nāyaka made to the temple of Virūpāksha-nāyanār at Veppambattu in Āndi-nāḍu; line 4 also mentions Paḍaivīḍu.² The passage alluded to runs as follows:

- [3.] திருமலை[நா]யக்கர் ஆ[ந்]திநாடு வெ[ப்]பம்பட்டு
[4.] உடையார் விருபாக்ஷநயினர்கு படைவிட்டு

Nos. 115 to 123, INSCRIPTIONS OF THE MĀRGASAHĀYEŚVARA TEMPLE AT VIRIŇCHIPURAM.

No. 115. INSIDE THE FRONT GOPURA, TO THE LEFT, FIRST INSCRIPTION.

1. King: the illustrious *mahāmaṇḍaleśvara Medinīśvara* Immaḍi-Narasimharāya-mahārāyar (of Vijayanagara).³
2. Date: Śaka 1418 expired⁴ and the *Rākshasa* year current.
3. Donor: Periya-Timmarāśa-udaiyar.
4. Remark: The inscription mentions a *maṇḍapa*, which Erama-nāyaka caused to be built at Tiru-Viriñchipuram.

No. 116. INSIDE THE FRONT GOPURA, TO THE LEFT, SECOND INSCRIPTION:

1. Date: the *Nandana* year (i.e., Śaka 1395).
2. King: the illustrious *mahāmaṇḍaleśvara Medinīśvara Gaṇḍan Kattā[ri] Sḍuva Dharanivarāha* Narasimharāya-udaiyar (of Vijayanagara).
3. Donee: *Udaiyar* Varittunai-nāyanār⁵ of Tiru-Viriñchipuram.
4. Remark: The inscription mentions some *nāyaka*, the son of another *nāyaka*; the names of both are obliterated.

¹ Read பணிடுதேவராயபிபாடன்.

² See page 83, above.

³ The inscriptions No. 116 and No. 119 belong to the same king.

⁴ The *Rākshasa* year, however, corresponds to the current Śaka year 1418.

⁵ See page 92, above.

No. 117. INSIDE THE FRONT GÖPURA, TO THE LEFT, THIRD INSCRIPTION.

1. King: Sakalalokachakravartin Râjanârâyana.¹
2. Remark: The inscription mentions Ândi-nâdu.²

No. 118. INSIDE THE FRONT GÖPURA, TO THE LEFT, FOURTH INSCRIPTION.

1. King: the illustrious *mahârâjâdhirâja*, the illustrious Vîrapratâpa- [Achyuta-deva]-mahârâyar (of Vijayanagara).³
2. Date: Śaka 1463 expired and the *Plava* year current.
3. Remark: The inscription mentions Kishnâma-nâyaka and the temple of *Uḍaiyâr* Varittunai-nâyanâr at Tiru-Viriñchipuram.

No. 119. INSIDE THE FRONT GÖPURA, TO THE RIGHT, FIRST INSCRIPTION.

1. King: the illustrious *mahâmandalesvara Medinîsvara Gāṇḍa Kattâri Sāluva-sāluva* Narasimhadeva (of Vijayanagara).
2. Date: Śaka 1404 expired and the *Śubhakṛit* year current.
3. Donor: Nâgama-nâyaka.
4. Donee: *Uḍaiyâr* Varittunai-nâyanâr of Tiru-Viriñchipuram.
5. Remark: The inscription mentions the villages of Paṣumarattâr and Veppâr.

No. 120. INSIDE THE FRONT GÖPURA, TO THE RIGHT, THIRD INSCRIPTION.

1. Date: Śalivâhana-Śaka 1457 expired and the *Nandana* year current.⁴
2. King: the illustrious *mahârâjâdhirâja-paramēśvara* Achyutadeva-mahârâyar (of Vijayanagara).
3. Donee: Mârgasahâya-deva⁵ of Iriñchipuram(!).
4. Remarks: The inscription mentions Śiraleri (see No. 123). The grant seems to have consisted of a number of *kuris* of land and to have been made for the benefit of two *Brâhmanas*, Timmappayan and Śaivâdirâyar Vasantarâya-guru, who taught the *Rik-sâkhâ* and *Yajuh-sâkhâ* respectively. The second donee belonged to the Bhâradvâja-gotra and followed the *Bodhâyana-sûtra*.⁶

No. 121. ON THE BASE OF THE BACK OF THE FRONT GÖPURA, TO THE RIGHT.

1. King: the illustrious *mahâmandalēśvara*,⁷ the illustrious Vîrapratâpa, (the younger brother and successor of) Vîra-Narasimha-deva, Kṛishnadeva-mahârâya (of Vijayanagara).⁸
2. Date: Śaka 1435 expired and the *Śrîmukha* year current.

¹ See the introduction of No. 52, above.

² See Nos. 55 and 114, above.

³ The inscriptions No. 120 and No. 123 belong to the same king.

⁴ There is a mistake in the date, as Śaka 1458 corresponds to the *Manmatha* year, and the *Nandana* year to Śaka 1455. See No. 123.

⁵ Compare *Mârgasahâyeśvara* in No. 58 and *Mârgasahâya-lînga* in No. 140.

⁶ *Bodhâyana* is the southern form of *Baudhâyana*; see page ix of the proface of my edition of *Baudhâyana's Dharmasâstra*, Leipzig, 1884.

⁷ Here follow the same *birudas*, as in No. 81, lines 2 to 7.

⁸ According to two Hampi inscriptions of Śaka 1430 (for 1431?) expired, the *Śukla* year (see paragraph 2 of my *Progress Report for December 1883 and January 1889*, Madras G.O., 26th February 1889, No. 186, Public), and according to a copper-plate grant, which I have noticed in the *Indian Antiquary*, Vol. XIII, p. 154, Kṛishnarâya was the younger brother of Vîra-Nṛisimha or Vîra-Nârasimha, and both were the eldest sons of Narasa or Nṛisimha (see No. 115).

No. 122. ON THE BASE OF THE BACK OF THE FRONT GOPURA, TO THE LEFT.

1. Date: Śaka 1432 [expired] and the *Pramodūta*¹ year current.
2. Remark: The name of the king is entirely effaced; but the inscription begins with the same *birudas*, as were borne by the king Kṛishṇadeva of the inscription No. 121.

No. 123. INSIDE THE BACK GOPURA.

1. King: the illustrious *mahāmaṇḍaleśvara rājādhirāja rājaparamēśvara*, the illustrious Achyutadeva-mahārāyar or Achyutarāya (of Vijayanagara).
2. Date: Śaka 1454 expired² and the *Nandana* year current.
3. Donee: *Uḍaiyār Varittunai-nāyanār* or Śrī-Viriñcheśvara.
4. Donor: the *karaṇikka* (= *karaṇam*) Vīrappayan or Vīraya, who belonged to the Gautamānvaya.
5. Object of the grant: (a) the village of Śīraleri within the boundaries (*śimā*) of Kāvanūr;³ (b) the village of Vīraraśūr, excluding the *agrahāra* of Kīrai-Vīraraśūr and including the open (*i.e.*, unfortified) place (*tirappu*) of Aṅgarāyan-kuppam.⁴
6. Remark: The inscription mentions the *maṇḍapa* of Śamburāyan, which may have formed part of the Viriñchipuram temple.

Nos. 124 TO 129. ON STONES BUILT INTO THE FLOOR OF THE COURT-YARD OF THE VIRIÑCHIPURAM TEMPLE.⁵

No. 124.

This and the next inscription belong to the same king, as No. 108. The present inscription is dated "in the ninth year of Ko-Vijaya-Nandivikramavarman."

- [1.] ஸ்ரீ கொ[வி]சையநந்திவிக்கிரமபரும]-
- [2.] ந்ரு யாண்டு ஒன்பதாவது

No. 125.

This inscription is dated "in the forty-seventh year of Vijaya-Nandivikramavarman."

- [1.] விசையநந்திவிக்கிரமபரு[மந்ரு]
- [2.] யாண்டு நாற்பத்தெழுவது

No. 126.

This inscription is dated in the third (?) year of Madirai-konḍa Ko-Parakesari-varman.⁶

- [1.] மதிரை கொண்ட கொப்பரகேசரி]-
- [2.] பன்மக்கி யாண்டு மு[ன்றாவது]

¹ On the form *Pramodūta* see page 109, note 2.

² The date is expressed both in figures and by the words वंशवर्षे शकस्याब्दे, *i.e.*, in the Śaka year *va* (4), *ḥa* (5), *va* (4), *ya* (1)=1454 (expired). On this manner of notation, see Dr. Burnell's *South-Indian Palaeography*, 2nd edition, p. 79.

³ This is the name of a village in the Guḍiyātam Tālluqa of the North Arcot District; see Sewell's *Lists*, Vol. I, p. 160.

⁴ This is the modern village of Aṅgarānkuppam, 6 miles north of Viriñchipuram.

⁵ See the introduction of No. 57, above.

⁶ See the introduction of No. 82, above.

No. 127.

The stone, which bears the subjoined inscription, is unfortunately very much worn. The text, as far as it can be made out, runs as follows:—

“In the 5th year of Ko-Parakesarivarman, *alias* Uḍaiyār Śrī-Rājendra-deva, who, having taken the seven and a half *lakshas* of Irattā-pādi,¹ having set up a pillar of victory (*jayastambha*) at Kollaram (?), having reduced to powder the whole army of Âhavamalla at Koppam on the bank of the Perârū,² having taken all the elephants, horses, treasures of women and riches of Âhavamalla, who had turned his back and fled, and having performed the coronation of heroes,—was pleased to sit on the throne of heroes,—we, the villagers of Gaṅgamâ[r]tāṇḍapuram in Miyarai-nâḍu,³ (*a division*) of Adhirājendra-vaḷa-nâḍu in Jayankonda-Śora-maṇḍalam, [*gave*] to Mahādeva of the Someśvara (*temple*) at our village for the purposes of worship three hundred *kuris*; for a *tiru-nandavanam* three hundred *kuris*; for two lamps”

An inscription of the same Rājendra-deva, which is dated in the ninth year and is found in a niche of the Varāhasvāmin Temple at Māmallapuram, was published by Sir Walter Elliot.⁴ He identified Âhavamalla with the Western Chālukya king Âhavamalla II. or Someśvara I. (about Śaka 964 to about 990), who, according to inscriptions⁵ and according to the *Vikramāṅkacharita* (sarga i, verses 90, 115, 116), fought with the Chōlas. The Rājendra-deva of the present inscription and of Sir Walter Elliot's inscription may be identified with that Rājendra-deva of the *Sūryavaṁśa*, whose daughter Madhurāntakī was married to the Eastern Chalukya king Rājendra-Chōḍa (Śaka 985 to 1034) according to verse 12 of the Chellūr grant (No. 39).⁶

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் விரும்ப செ-.
- [2.] [ங்]கொல் வெணன் தன் முன்னென் டெ
- [3.] . பின்னது வாகமுன்னெதிரொன்று எதிர்
- [4.] . ருது எண்டிசை வ[ன]ற பறையது கற .
- [5.] . இரட்டபாடி எழையிலக்கமுங்கொ[ண்]-
- [6.] [டு] கொ[ல்]வர[த்து] ஜய[ஸ்ரீ]பம் நாட்டி [பெ]-
- [7.] [ராற்]றங்கரைக்கொப்பத்து சூழவமல்ல[ன்]
- [8.] . செனையெல்லாம் ப[ரா]து நிகழ்ப்ப சு-
- [9.] [ண்]ணமாக்கி ஆழவமல்ல[வ*]ன் புறக்கிட்டொட அவ[ன்]
- [10.] [ஆ]னையுக்குரியாயும் பெண்டிர் பண்டாரமு[ம்]
- [11.] [வி]வமும் அடங்க[லு]ங்கைக்கொண்டு வி-
- [12.] [ரா]லிஷெகம் பண்ணி விரசிக்காச[னா] விற்றிரு-
- [13.] [ந்தரு]ளிய கொப்ப[ர]கெசரிபுரான உடையா[ர்] ஸ்ரீ-
- [14.] [ரா]ஜேஷுவற்கு யாண்டு ௫ ஆவது ஜயக்கொ[ர]-

¹ I.e., the Western Chālukyan empire; see p. 63, note 2, and p. 96, notes 4 and 5.

² If Koppam should be meant for Kuppam, a station on the Bangalore Branch of the Madras Railway, the Perârū would be the river Pālârū.

³ Compare Miyagarai-nâḍu in No. 131, line 1.

⁴ Mr. Fleet's *Kanarese Dynasties*, p. 46.

⁵ Carr's *Seven Pagodas*, pp. 132 ff.

⁶ See above, pp. 51 f.

⁷ The letters பெராற் are taken from the first line of a facsimile of the inscription of the Varāhasvāmin Temple at Māmallapuram. Sir Walter Elliot's transcript (Carr's *Seven Pagodas*, p. 142) has the erroneous reading பொரிற்றங்கரைக்கொப்பத்து.

⁸ Read விரசிக்காசனத்து.

- [15.] ண்டசொழமண்டலத்து அகிராஜேனுவ[ள]-
 [16.] நாட்டு மியறைநாட்டுக்கங்கமாத்தாண்டபுர-
 [17.] [த்து] ஊரொம் எங்களுர் ஸொஜிஸூரமுடை-
 [18.] [ய] ஶீறாஜேவற்கு அற்சனாபாகத்து-
 [19.] [க்]கு இவ்வூர் ஊருணி எத்தத்[கி]-
 [20.] ல் முதல் மடைச்செறுவில் தெ-
 [21.] [ற்]கில் இலவங்காவிச்செறுப்பதி-
 [22.] னறு சாண் கொலால் குழி முன்-
 [23.] னூறும் திருந்தவனத்து[க்]கு [ஊ]-
 [24.] [ரு]ணிப்பூட்டைக்காலுக்குக்[கி]ழக்-
 [25.] [கி]ல் தெ[த]ங்ககப்பட நிலம் பதி[ந]-
 [26.] [று] சாண் கொலால் குழி முன்னூறும்
 [27.] . . விளக்கிரண்டுக்கு ஆற்றங்கரை

No. 128.

This inscription mentions Sakalalokachakravartin Râjanârâyana Śambuvârâya[n]¹ and seems to record a gift to Varittunai-appan.²

- [1.] [ச]கலலொகச்[ச]-
 [2.] [க்]கரவத்தி இராசநார[ா]-
 [3.] [யண]ன் சம்புவராய[ன்]
 [4.] [த]ன்மம் வழித்து-
 [5.] ஶீண அப்பன்

No. 129.

On this stone, the name of Śambuvârâya and part of one of his *birudas* (Aṛagiya) are visible; see the introduction of the Poygai inscriptions (Nos. 59 to 64).

Nos. 130 to 132. INSCRIPTIONS OF THE ÎŚVARA TEMPLE AT AMMUṆḌI NEAR VIRINCHIPURAM.

The southern wall of this temple is covered with several Chola inscriptions. None of them can be made out completely, as the letters are much obliterated, and as the stones are, to all appearance, not in their original order.

No. 130.

This is dated "in the 11th (?) year of Ko-Râjakesarivarman, *alias* Chakravartin Śrî-Kulottuṅga-Śora-deva."

- [5.] கொவிராஜகேஸரி[மந்]மரந சகுவத்தி ஸ்ரீகு[லொ]த்துங்க-
 சொழமேவற்கு யாண்டு ல[க] ஆவது

No. 131.

This inscription is engraved to the right of No. 130 and may have been intended for its continuation. It records a gift of land from the inhabitants of Aimbūṇḍi (*the modern*

¹ See the introduction of No. 52, above.

² This is the same as Varittunai-nâyanâr; see page 131, note 5.

Ammundi¹ to their Śiva temple, which bore the name of Muppanaiyīśvara. The gift was made before the god Âdidâsa Chaṇḍesvara-deva.²

TEXT.

- [1.] ஜயக்கொண்டசொழமண்டலத்து பங்களநாட்டு வடக்கில் வகை மியகறை-
நாட்டு [ஐம்]-
[2.] பூண்டி ஊரொம் எங்களுர் முப்பனை[யீ]னாரமுடைய மஹாபெவற்கு திருநக-
வனமாக ஆ-
[3.] திதாவன் சண்டெயாரபெவர் ஸ்ரீஹவூத்திலெ நாங்கள் நீர் வார்த்துக்குடுத்த
நிலமாவ-
[4.] து [||*] தென்பாற்கெல்லை நம் கயத்துக்கு வடக்கும் [||*] : மெல்பாற்கெல்லை
தொம்பந் மாவுக்குக்கிழக்கும் [||*]
[5.] வடபாற்கெல்லை வழிக்குத்தெற்கும் [||*] கீழ்பாற்கெல்லை வெளைமெட்டுக்குப்புரு
.

TRANSLATION.

Having poured water into the blessed hand of Âdidâsa Chaṇḍesvara-deva, we, the inhabitants of Aimbūṇḍi in Miyagarai-nāḍu, a division in the north of Paṅgala-nāḍu, (which forms part) of Jayankonda-Śora-maṇḍalam, gave the land specified below as a tiru-nandavanam to (the god) Mahādeva of the Muppanaiyīśvara (temple) in our village. The southern boundary is to the north of our tank; the western boundary is to the east of the field of Tomban; the northern boundary is to the south of the road; the eastern boundary is

No. 132.

This inscription is dated "in the 10th (?) year of Tribhuvanachakravartin Kōneri Mey-kōṇḍa Kulottuṅga-Śora-deva." The donor was Śeṅgeṇi-Ammaiyappa Perumāl, alias Vikrama-Śora-Śambuvarāyaṇ.³

- [1.] ஸ்ரீ [||*] திரிபுவனச்சக்கரவர்த்திகள் கொனெ[ரி] மென்கொண்ட குலொத்துங்க-
சொழதெவற்கு யாண்டு ய[||] ஆவது செங்கெணி அம்மையப்ப . . .
[2.] டைப்பெருமானாந விக்ரமசொழச்சம்புவராயந் அ[ன்]தராயமும் அ[ன்]ரவினியொகமு-
மிழந்தென் [||*] இவ்வந்தராயக்கொள்வார் கெங்கையிடைக்குமரிய[டை]க்கு

No. 133. ON THE RIGHT OF THE FRONT WALL OF A MAṆḌAPA AT KARAṆIPĀKKAM NEAR VIRIṆCHIPURAM.⁴

This inscription is dated during the reign of Vīra-Veṅkaṭapati-rāyaṇ and in the Śrīmukha year. This is Śaka 1556, two years before No. 107 and three years before an inscription of Veṅkaṭa II. published in the *Indian Antiquary*, Vol. XIII, p. 125. The inscription records that Govindappa-nāyaka caused the maṇḍapa to be built and allotted some land in Karaṇipākkam for the maṇḍapa, which was to be used as a watershed and sattram.

- [1.] ஸ்ரீமுகவூ சிதிரா ஸ்ரீ கு வ
[2.] வீரவெங்கடபதிராயர் காலதி.
[3.] ல் கொவிஜப்பனாயகர் க-

¹ See No. 59, above.

² See page 92, note 6, and page 116, note 3.

³ On two persons with similar names see pp. 87 and 105, above.

⁴ A Telugu translation of this inscription is engraved on the left.

- [4.] யடிவிச்ச மண்டபம் [*] இஹ தம்ம-
 [5.] துஞ் தண்ணி பஹல் சதிரது-
 [6.] ஸு கழனிபாகுதில் கழனி கு-
 [7.] . . . து கொல்லை. குழி |ரா
 [8.] கழனி குழி |நய .
 [9.] . . . லலை குழி |நய| சனிரா-
 [10.] [திரு]வறாசூம் [ந]டகசு-
 [11.] [வ]ம் [*] இதுஞ் [ய]ரதொ-
 [12.] ருதர் [அ]கிதம் பண்ணி

Nos. 134 to 137. INSCRIPTIONS AT KĪR-MUTṬUGŪR NEAR VIRINCHIPURAM.

At this village, there are four stones with sculptures and rough inscriptions. The sculptures are the following:—on stone No. 134, a man with a bow; on stone No. 135, an elephant and a bird; on stone No. 136, an armed man; and on stone No. 137, a man fighting with a tiger.

No. 134.

This and the next inscription are dated in the third and eighteenth year, respectively, of Ko-Vijaya-Narasimhavarman.¹

- [1.] கொவிசையநரசிங்கபர்மற்-
 [2.] கு யாண்டு [மூ]ன்றாவது . . .

No. 135.

- [1.] ஸ்ரீ [*] கொவிசையநரசிங்கபர்மற்கு
 [2.] யாண்டு பதினெட்டாவது

No. 136.

This and the next inscription are dated in the twenty-ninth and thirty-second year, respectively, of Madirai-koṇḍa Ko-Parakesarivarman.²

- [1.] ஸ்ரீ [*] மதிரை கொண்-
 [2.] ட கொப்பரகெசரிபன்-
 [3.] மற்கி யாண்டிருபத்தொ-
 [4.] ன்பதாவது

No. 137.

- [1.] ஸ்ரீ [*]
 [2.] மதிரை கொ-
 [3.] ண்ட கொப்பர-
 [4.] கெசரிபரேற்கு ய[ர]-
 [5.] ண்டு முப்பத்துஇர[ண்]-
 [6.] டாவது

No. 138. ON A STONE IN THE VĪRA TEMPLE AT MALAYAPATṬU NEAR VIRINCHIPURAM.

1. King: the illustrious *mahāmaṇḍaleśvara* Veṅkaṭadeva-mahārāya.³
2. Date: Śaka 15[2]4 expired and the *Śubhakṛit* year current.

¹ Compare Ko-Vijaya-[Simha]vikramavarman in No. 53, and Ko-Vijaya-Nandivikramavarman in Nos. 108, 124, 125.

² See the introduction of No. 82, above.

³ This is Veṅkaṭa I. of Kaṇṇāṭa; see page 85, note 1.

3. Donor: Bommunāyaṇ Nāṅgama-nāyaka,¹ i.e., Nāṅgama-nāyaka, the son of Bommunāyaka.²

4. Donee: the Vīra Temple at Marīliyappattu.³

No. 139. AT THE ŚRĪRĀṆGANĀYAKA-SVĀMIN TEMPLE AT PAḸLIKONḌA NEAR VIRIṆCHIPURAM, TO THE LEFT OF THE FRONT DOORWAY.

This inscription is dated in the *Durmati*⁴ year, which was current after the expiration of the Śaka year 1554. The third symbol of the Śaka date is not quite clear. There is a mistake either in the Śaka or in the cyclic year, as the only *Durmati* year of the 16th century corresponded to the current Śaka year 1544. The inscription mentions the temple of Rāṅganātha-Perumāl at PaḸlikonḍai.⁵

No. 140. ON A STONE AT ŚEDUVĀLAI NEAR VIRIṆCHIPURAM.

1. King: the illustrious *mahāmaṇḍaleśvara*, the illustrious Sadāśivadeva-mahārāyar (of Vijayanagara).⁶

2. Date: Śālivāhana-Śaka 1489 expired and the *Prabhava* year current.

3. Donee: the *linga* of Mārgasahāya⁷ at Tiru-Viriṇchapuram.

No. 141. INSIDE THE GOPURA AT TIRUMALAI NEAR POLŪR, ON THE BASE.⁸

The inscription is a fragment, dated in some year of Rājarāja-deva.⁹ In the second line the word Śora-koṇ, "the Chōla king," occurs.

[1.] ஸ்ரீ [ஸ்ரீ] ராஜராஜேசுவர்க்கு யா[ண்டு]
[2.] ச்செகரம் . . . கண்ணன் சொழுகொன் வைத்

No. 142. ON THE BASE OF THE SOUTH WALL OF THE AMMAIAPPEŚVARA TEMPLE AT PAḌAVEḌU.

The beginning of both lines of this inscription is buried underground. From that part, which I have copied, it appears that the inscription refers to some gift (*mānya*, i.e., *sarvamānya*). At the beginning of the second line, the word *paḍaiviḍu* occurs in the plural and seems to be used in the sense of "encampments."¹⁰ The inscription ends with "the signature of Jayankonḍa-Śora-Brahmā-rāyaṇ"; the same name is borne by a village-accountant in a Tirumalai inscription.¹¹

[1.] குமுதப்படை[யி]லெ கல் வெட்டிக்குடுத்தபடி தாங்கள்
இந்த மண்டலத்தாராயங்களுக்கு இள . . . முன்பெ விண்ணப்பஞ்செய்து
வெண்டும் காரியங்களும் செய்வித்து தெஜ
[2.] ட்டிணம் படைவிடுகளில் சந்தைகள் கடைகளில்
அள்ளுள்ளதும் அள்ளிக்கொள்ளக்கடவ[ர்]களாகவும் [||*] இந்த மானியத்துக்கு
அபிதம் பண்ணினவன் கெங்கைக்கரை[யி]ல் காராம் பசுவை கொன்றவன்
பாவத்திலெ பொவன் [||*] இவை செய்க்கொண்டசொழப்பிரமாராயன்
எழுத்து [||*]

¹ [ப]ரம்முனாயன் [அ]ங்கமனாயக்கர்.

² மரினியப்பட்டு விரகா(?)கொ[வில்].

³ பள்ளிகொண்டை ரங்கனாதபெருமாள் கொயில்.

⁴ மாமலையுறையவிடமுக்கு. Compare Nos. 58 and 120, above.

⁵ There is a fragment of another archaic inscription in two lines on the base to the right of the gopura.

⁶ See the introduction of the Poygai inscriptions, p. 86, above.

⁷ See the last sentence of the introduction of No. 56, above.

⁸ See above, pp. 69 f., 73 and 84.

⁹ துன்மதி.

¹⁰ See page 69, above.

¹¹ See page 102, note 7.

No. 143. ON THE NORTH WALL OF THE SOMANÂTHESVARA TEMPLE AT PADAVEDU.

This inscription is an incorrect duplicate of the first four lines of No. 81, above.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸ்ரீமதுமஹாவிஷ்ணுமஹாநாத
[2.] மஹாநாதமஹாநாத மஹாநாத தப்[4]-
[3.] வ ராயர் கண்டன் [ம]வராயர் [க]ண்-
[4.] டன்

Nos. 144 TO 150. INSCRIPTIONS OF THE KAILÂSANÂTHA TEMPLE AT KÂÑCHÎPURAM.

No. 144. FRAGMENTS OF GRANTHA INSCRIPTIONS.

Besides the fragments noticed below, the shrine of Râjasimhavarmaśvara and its *mahāmaṇḍapa* contain a number of fragments in the *Grantha* character, which must have belonged to one or more inscriptions in Sanskrit verse and prose. One of the fragments, which is found on the floor of the *mahāmaṇḍapa* and which consists of 10 lines, mentions the Cholas in the genitive case (*Cholānām*, line 3). A second fragment, which is found on the roof of the *mahāmaṇḍapa*, consists also of 10 lines and seems to be connected with the first. It mentions Chola-Trineta (lines 1 and 10) and three Eastern Chalukya kings, viz., [Vijay]âditya-Guṇakāṅga, Châlukya-Bhîma and Kollavigaṇḍa¹ (line 3). The name of V[ai]dumba, a king who is known to have been conquered by the Chola king Parântaka I.,² occurs at the beginning of line 5. In lines 7 and 8, (*the temple of the god*) Bhîmeśvara is mentioned. The 8th line of both fragments seems to have contained a date in the Śaka era, of which the first number was 9 and the third was 3.³ A third fragment, which is found on the floor of the Râjasimhavarmaśvara Shrine and consists of 49 lines, mentions the Eastern Chalukya king Dâṇarṇava⁴ (line 17) and the Chola king Karikâla-Chola⁵ (line 38) and contains a long list of *birudas* of some king. Another list of *birudas* is contained in a fourth fragment, which is found on the roof of the *mahāmaṇḍapa* and consists of 30 lines. There is a fifth fragment in 9 lines on the roof of the *mahāmaṇḍapa*. Two small fragments, each of which contains 8 lines, are found near the window, which opens from the *mahāmaṇḍapa* into the front *maṇḍapa*.

No. 145. ON THE FLOOR OF THE RÂJASIMHAVARMEŚVARA SHRINE.

Each line of this inscription is incomplete at the end. It is dated during the reign of Madirai-koṇḍa Ko-Parakesari[varman].⁶ Line 2 mentions "the holy stone-temple" (*Tirukkaraṇi*), i.e., the Râjasimhavarmaśvara Temple.⁷ According to lines 3 and 4, the inscription seems to have recorded an agreement made by the inhabitants of two quarters (*seri*) of Kachhippeḍu (i.e., Kâñchîpuram), of which the second was called Ekavîrappâḍi-chcheri and the name of the first also ended in *ppâḍichcheri*. The term *pallichchandam*⁸ occurs in line 5.

¹ These three kings are Nos. 13, 14 and 15 of the table on page 32, above.

² See page 112, note 3.

³ [श]कनृपनवशतसंख्या[पि].....यु यातेषु त्रिभिरधिकेषु चतुर्थ.....

⁴ This king is No. 24 of the table on page 32, above.

⁵ Karikâla is mentioned in line 24 of the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 206) as the builder of the "Grand Anicut," which prevents the waters of the Kâveri being drawn off into the Kolliḍam and thus secures the irrigation of the Tanjore District.

⁶ See the introduction of No. 82, above.

⁷ See page 118, above.

⁸ See page 91, note 5.

- [1.] ஸ்ரீ ஸ்ரீ || மதிரா கொண்ட¹ கொப்பரகெஸரி
 [2.] த்தொன்றாவது திருக்கற்றளி உண்ணாழி[கை]
 [3.] ப்பாடிச்செரியொழும் எகவிரப்பாடிச்செரியொழும் எம்மிவி[ன]சந்து
 [4.] ஓ தெவ[ருரு]களு[க்கும்] இறங்கினமையில் கச்சிப்பெட்டிரண்டு செரி
 [5.] ம் பள்ளிச்சந்தமும் நிக்கி நின்ற நிலத்தில் தளியிற்தெவர் பக்கல்

No. 146. ON THE ROOF OF THE MAHÂMANḌAPA OF THE RÂJASIMHAVARMEŚVARA SHRINE.

This fragment is dated in the twelfth year of Ko-Râja-Râjakesarivarman, "who built a jewel (-like) hall at Kândaḷûr." The mention of Kândaḷûr shows, that the king has to be identified with that Râjarâja-deva, who caused the inscriptions Nos. 40, 41 and 66 to be engraved, and that he built the hall at Kândaḷûr before his twelfth year. The inscription seems to have recorded, that the assembly (*sabha*) of some village pledged themselves, to furnish a yearly supply of paddy to the temple-treasurers (*Siva-pandrita*) from the interest of a sum of money,² which they had received from "the large holy stone-temple, alias Râjasimheśvara, at Kâñchipuram," or to pay a fine of a quarter *pon* daily. The document is signed by [Pu]rambi Sûrya of Tiruvirâpuram.

- [1.] ஸ்ரீ [||*] காந்தனூர்ச்சா[லை] கலமறுத்த கொவிராஜராஜகெஸ[ரி]பஜி-க்கு யாண்டு பந்திரண்டாவது
 [2.] வாயில் ஸஹயொம் கைய்யெழுத்து [||*] க[ர]ஞ்சி[பு]ரத்துப்பெரிய திருக்கற்றளியா-
 சிய ராஜவி[ர]*[தெ]றுரைத்து
 [3.] [ய]ாங்கல் கொண்டு [க]டவ பொந் துளை நிறை ய[த]ு[க]ட்டளைக்கல்லால் முதல்
 முப்பத்துமுகழஞ்சும்
 [4.] கு நெல்[ப]விசை [க]ழ[ஞ்சி]ந் வாய் னு[க்]காடி [இ](ர)ராஜகெசரியால் ஆக
 நெல்லு நூற்றுநூற்ப்பத்
 [5.] வாலும் [நீ]க்கி பாரகூலியும் சுக்கமு[ம்] ப[ட்டு] மாசியும் பங்குநியும் அகப்பட
 ஆழ்வார் திருமுற
 [6.] கை உடையர்களும் சிவபண்டாரிகள் வச[மு]ம் ஆட்டாண்டு தொறுமறவளந்து
 தர[வு] கொள்வொமாமெனும் [இ]ஞ்ஞெ[ன]
 [7.] . [க]க[ட்டு]வொம இதற்றிறம்பில் ய[த]ு[க]ாலந்தது நிசதம் கால்ப-
 பொந் மன்ற ஒட்டிக்குடுத்தொம் எ[தி]
 [8.] [ஸ]ஹெயொம் [||*] [இ]து திருவிழாபுறம் [பு]-
 றம்பி ஸ-ஓய[டு]நெந்நிலையெ[ந்]நெழுத்து [||*]

No. 147. ON THE FLOOR OF THE RÂJASIMHAVARMEŚVARA SHRINE.

These two fragments belong to the time of Ko-Râjakesarivarman. The second is dated in his 3rd year. Each of them records an agreement made by the inhabitants of some village, who pledged themselves to furnish daily one *urakku* of oil for a *nondâ*³ or *nandâ* lamp in exchange for a loan of 15 *karañjus* of gold, and is signed by Mânatonḡal Mallerumân, a member of the village-assembly (*kūṭṭam*).

¹ The ௐ of கொண்ட looks like ௐ.

² The rate of interest was 4 *kāḷis* of paddy per *karañju* of gold, which gave (roughly computed) 140 *kāḷis* for 33 *karañjus*. See page 117, note 3.

³ See page 114, note 2.

First inscription.

- [1.] கொவிராஜகெசரிப[தூர்]க்கு யா[ண்]டு
 [2.] தூரொ[ம்] கை எழுத்து
 [3.] டு கடவ பொன் து[ளை] நிறை[யின்] பதி[னை]க்க[ழ]ஞ்சுக்கும் க[ா]
 [4.] ஹாஜெவற்கு சந்திராதித்த[வரை] நிசதம் உழக்கெண்[னை]
 [5.] யொ[ரு] நெ[ர]ந்தாவினக்கி[து]க்கு எண்ணை அட்டுவொ[ம்]
 [6.] [இவ்]வூர் கூட்டத்தான் மானதொங்கன்மல்லெரு[மானென் ||*]

Second inscription.

- [7.] [டு]காவிராசகெசரிப[தூர்]க்கு யாண்டு ந ஆவது கா[லியூர்க்கொட்டத்து*]
 [8.] [ம்]க்கலத்து ஊரொம் கைய எழுத்து காஞ்சிபுரத்[து]
 [9.] யாங்கள் கொண்டு கடவ(வ) பொன் [யடு] பதின[ஐந்து*]
 [10.] ஞ்சுனுக்கு¹ இடெவர்க்கு சந்திராதித்தஅனவும் நிசதம் உ[ழ]
 [11.] ஊரகமுடையார் காலலொடொக்கும் உழக்காலெய் ஒரு நக[ரவினக்கு*]
 [12.] ன் இவ்வூர் கூட்டத்தான் மானதொங்கல் மல்லெருமானென் [||*]

No. 148. ON THE ROOF OF THE MAHÂMANḌAPA OF THE RÂJASIMHAVARMEŚVARA SHRINE.

This fragment, which is dated in the fifteenth year of Ko-Parakesarivarman, contains an agreement made by the inhabitants of some village, who had received a certain sum of money from "the large holy stone-temple (*i.e.*, the Râjasimhavarmesvara Temple) at Kachchippedu (*i.e.*, Kâñchîpuram)." From the interest of this sum, they pledged themselves to supply ghee for a lamp at the rate of 1 *urakku* per day or 7 *nâris* and 1 *uri* per mensem.² The measure to be used was a *nâri*, which was equal to a *râjakesari*.³ As the Chôla kings alternately bore the surnames Râjakesarin and Parakesarin,⁴ it must be assumed, that this measure was called after one of the predecessors of the king, to whose reign the inscription belongs. The writer of the inscription was the village-headman Nâga Alappaḍi.⁵

- [1.] கொப்பரகெஸரிவ[தூர்]க்கு யாண்டு பதினைஞ்சாவது காலியூர்க்கொட்டத்து
 [2.] . ர் ஊரொம் கையெழுத்துக்கச்சிப்பெட்டுப்பெரிய திருக்க[ற்றனி*]
 [3.] யாங்கள் கொண்டு கடவ பொன் து[ளை] பதின[ஐந்து*] கழஞ்சு[*]

¹ Read கழஞ்சினுக்கு or அஞ்சினுக்கு.

² As 1 *nâri* is equal to 4 *urakkus* or 2 *uris*, 30 *urakkus* are exactly equal to 7 *nâris* and 1 *uri*.

³ The same measure is mentioned in line 4 of the fragment No. 146, and probably in line 13 of No. 150.

⁴ See lines 18 to 20 of the large Leyden grant in Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 206. The rule holds good in the case of the two kings Râjarâja-deva and Râjendra-Chôla-deva, Nos. 10 and 11 of the table on page 112, above.

⁵ Compare the village-headman Alappaḍi in No. 84.

- [4.] ன் பவிசைக்காக ஒரு [ந*]ஊவிளக்கினுக்கு நிசதம் உழக்கு னெய்
- [5.] யர்கள் வழி ராஜகேசரியொடொக்குநாழியால் திங்கள் எழு நாழி உரி நெ[ய*]
- [6.] [இத]ந்திறம்பில் ய[ஜி-]ரஸனமுள்ளிட்ட தர்மவெண்டு கொவுக்கு நிசதம் கா
- [7.] ஊரொம் ஊர் சொல்ல எழுதினென் இஹர் விசவன் நாகன் அலப்ப[டி*]

No. 149. ON THREE STONES AT THE RĀJASĪMHAVARMEŚVARA SHRINE.

These are three fragments of what must have been a very long inscription. Its extent may be estimated from the fact, that line 1 of the first fragment corresponds to line 1 of No. 67, line 1 of the second fragment to line 5 of No. 67, and the first part of line 1 of the third fragment to the latter part of line 6 of No. 67. None of the fragments is in its original position. The first and second are built into the roof of the *mahāmāṇḍapa* of the Rājasiṃhavarmesvara Shrine. The third fragment is built into the pavement of the veranda near the entrance into the *mahāmāṇḍapa*; some letters of each line are covered by a pillar.

Although the name of the king, during whose reign the inscription was engraved, is lost, the existing fragments of the first line, which agree literally with parts of the first, fifth and sixth lines of the inscription No. 67, prove, that the inscription was one of Rājendra-Chola-deva. As the list of his conquests reaches here only as far as "the high mountains of Navanedik kula,"¹ the date must fall between the 7th and 10th years of the king. The inscription seems to have recorded some gifts of paddy, gold and money.

- [First fragment, line 1.] யும் பொர்ச்செயப்-
பாவையும் சிர்த்தனிச்செவியும் தன் பெருகெவிய[ர]ாகி இ
- [Second fragment, line 1.] கருதி இருத்திய செம் பொற்றிருத்தகு முடியும்
பயங்கொடு பழி மிக முயங்கியில்
- [Third fragment, line 1.] [ந]வநெதிக்குவப்பெருமலை[களும் மாப்பெர்ரு த]ண்-
டாற்கொ[ண்ட]
- [First fragment, line 2.] [ரு]வது முதல் இத்தெவர்க்குத்தெவதர்னமாக்குடுத்தரு-
ளி[ன்] நெல்லும் பொன்னுங்காசும் இத்தெவர்க்கு மு[ன்]
- [Second fragment, line 2.] லறுபத்துநா[ற்]கலமும் பொன் பதின்முக்கழஞ்சும்
காசொன்றும் இன்னாட்டுக்[கு]
- [Third fragment, line 2.] [தெ]வற்கு வெ[ண்]டும் நிவனம்
. ம் இப்படிய
- [First fragment, line 3.] ளாருமுன்னான சாத்தனாருடையாரும் ஆ[ட]லாருடை-
யாரும் நடுவிருக்குங்கணா[ட]த்திருவெண்க[ா]டப்பட்டருமெவ[புரவு]
- [Second fragment, line 3.] நெல்லு அறுபத்தெண்கலமும் ஆகத்திருவெகம்பனல்
முதலா நெல்லு நானூற்றொழுபத்[து]
- [Third fragment, line 3.] ர் னாகொ ஸ்வத்துக்குத்திரு
. பத்துகா[ன்]
- [First fragment, line 4.] [கு]ப்பால் இரு நாழியும் திருமுனைவிச்சக்கமுலப்பால்
இரு நாழியும் ஆகப்பால் நானாழிக்கு நெல்லுக்குறு[ணியும்] வெலா

¹ See page 96, note 1.

[Second fragment, line 4.] . ஸ்ரீதேவர் சார்த்தியருளப்பரிசட்டம் ஒன்றிக்குப்-
பொன்னாக்காலுக்கு நெல்லுக்கலநெ முக்குறுணி ம
[Third fragment, line 4.] . ர் எண்மர்க்கு அரிசி பதக்கும்
. க்கு அரிசி இரு நா

No. 150. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the 26th year of *Tribhuvanachakravartin* Râjarâja-deva. According to the Poygai inscriptions (Nos. 59 to 64) this year would correspond to Śaka 1163-64. By the subjoined document, some person pledged himself, to supply daily one *ḍṛḍḍku*¹ of ghee for five lamps (*saṁdhi-viḷakku*) "to the lord of the holy stone-temple, *alias* Râjasimhavarmesvara, at Kaechhippeḍu," i.e., Kāñchīpuram. The ghee had to be made over daily to those, who were in charge of the *nārigai* (*measure*) within the temple.

North face.

- [1.] ஸ்ரீதேவர் சார்த்தியருளப்பரிசட்டம் ஒன்றிக்குப்-
- [2.] [ச]க்கரவதிகள் ஸ்ரீரா-
- [3.] ஜராஜதேவர்க்கு யா-
- [4.] ண்டு உயிசு வது அ-
- [5.] [ய]ப்பசி மாலத்து
- [6.] [கச்]சிப்பெட்டு திருக்-
- [7.] [க]ற்றளி ஆன ராஜலி[௦*]ஹ-
- [8.] பதிவரமுடைய நாயந-
- [9.] ரர்க்கு நாளொன்றுக்கு
- [10.] ஸ்ரீவிளக்கு டு க்கும்
- [11.] பிள்ளையார் காமா-
- [12.] [ஸ்]ர் முதல்விகளளி-
- [13.] [ல்] கால் [ராஜ]கெ²

West face.

- [1.] க்கொண்டு அ[ளப்*]-
- [2.] பெந[ரனெ]ன் ஊர்க்கா*]-
- [3.] லால் நெய் ஆ[ழா*]-
- [4.] க்கும் திருஉண்[ண*]-
- [5.] ரழிடுகெ[க] உடுடெ[யா*]-
- [6.] ர் வசமெ [ந]ர[ள்] தெ[ரறு*]-
- [7.] ம் அளக்க கடவெ[ந்*]-
- [8.] ரநெந் [*] [உ]விளக்கு ச[கிர*]-
- [9.] ரதிவவொ செலு³

¹ 1 *ḍṛḍḍku* is one eighth of a *padi* or *nāri*.

² Traces of six more lines are visible.

³ Traces of two more lines are visible.

. PART IV.

ADDENDA.

No. 151. A PALLAVA GRANT FROM KŪRAM.

The original of the subjoined grant was bought for Government from the *Dharmakartā* of Kūram, a village near Kāñchīpuram.¹ It is engraved on seven thin copper-plates, each of which measures $10\frac{1}{8}$ by $3\frac{1}{4}$ inches. As the plates are in very bad preservation, the work of deciphering them was somewhat difficult. Of the seventh plate about one half is completely lost. Next to it, the first, fifth and sixth plates have suffered most. An elliptic ring, which is about $\frac{3}{8}$ inch thick and measures 4 by $4\frac{3}{4}$ inches in diameter, is passed through a hole on the left side of each plate. The seal is about $2\frac{1}{2}$ inches in diameter and bears a bull, which is seated on a pedestal, faces the left and is surmounted by the moon and a *līṅga*. Farther up, there are a few much obliterated syllables. A legend of many letters passes round the whole seal. Unfortunately it is so much worn, that I have failed to decipher it.

The language of the first $4\frac{1}{2}$ plates of the inscription is Sanskrit,—verse and prose; the remainder is written in Tamil. The Sanskrit portion opens with three benedictory verses, of which the two first are addressed to Śiva and the third mentions the race of the Pallavas. Then follows, as usual,² a mythical genealogy of Pallava, the supposed founder of the Pallava race :—

Brahman.
|
Aṅgiras.
|
Bṛihaspati.
|
Bharadvāja.
|
Droṇa.
|
Aśvatthāman.
|
Pallava.

The historical part of the inscription describes three kings, *viz.*, Parameśvaravarman, his father Mahendravarman and his grandfather Narasimhavarman. Of Narasimhavarman it says, that he “repeatedly defeated the Cholas, Keralas, Kālābhras and Pāṇdyas,” that he “wrote the (*three*) syllables of (*the word*) *viṣaya* (i.e., *victory*), as on a plate, on Pulakeśin’s back, which was caused to be visible (i.e., *whom he caused to turn his back*) in the battles of Pariyāḷa, Maṇimaṅgala, Śūramāra, *etc.*,” and that he “destroyed (*the city of*) Vātāpi.” No historical information is given about Mahendravarman, who, accordingly, seems to have been an insignificant ruler. A laudatory description of the virtues and deeds of his son Parameśvaravarman fills two plates of the inscription. The only historical fact contained in this long and difficult passage is that,

¹ Sewell’s *Lists of Antiquities*, Vol. I, p. 187.

² Compare the pedigrees on pages 9 and 25, above, and *Ind. Ant.* Vol. VIII, p. 277.

in a terrible battle, he “made Vikramāditya,—whose army consisted of several *lakshas*,—take to flight, covered only by a rag.”

The three kings who are mentioned in the Kûram grant, *viz.*, Narasimhavarman, Mahendravarman and Paramesvaravarman, are identical with three Pallava kings described in Mr. Foulkes’ grant of Nandivarman Pallavamalla,¹ *viz.*, Narasimhavarman I., Mahendravarman II. and Paramesvaravarman I. Of Narasimhavarman I. the last-mentioned grant likewise states, that he “destroyed Vâtâpi” and that he “frequently defeated Vallabharâja at Pariyala, Manimaṅgala, Śûramâra, and other (*places*).” Here Vallabharâja corresponds to the Pulakeśin of the Kûram grant. If Mr. Foulkes’ grant further reports, that Paramesvaravarman I. “defeated the army of Vallabha in the battle of Peruvalanallûr,” it is evident that it alludes to the same fight as is described in the Kûram grant.

If we combine the historical information contained in both grants, it appears—1. that the Pallava king Narasimhavarman I. defeated Pulakeśin, *alias* Vallabharâja, at Pariyala, Manimaṅgala, Śûramâra, and other places, and destroyed Vâtâpi, the capital of the Western Chalukyas, and—2. that his grandson Paramesvaravarman I. defeated Vikramāditya, *alias* Vallabha, at Peruvalanallûr. As stated above (p. 11), Pulakeśin and Vikramāditya, the opponents of the two Pallava kings, must have been the Western Chalukya kings Pulikeśin II. (Śaka 532 and 556) and his son Vikramāditya I. (Śaka 592 (?) to 602 (?)), who, *more indico*, likewise boast of having conquered their antagonists.² Thus, a grant of Pulikeśin II. says, that “he caused the leader of the Pallavas to hide his prowess behind the ramparts of Kâñchîpura;”³ and, in a grant of Vikramāditya I., it is said that “this lord of the earth, conquering Îśvarapotarâja (*i.e.*, Paramesvaravarman I.), took Kâñchî, whose huge walls were insurmountable and hard to be broken, which was surrounded by a large moat that was unfathomable and hard to be crossed, and which resembled the girdle (*kâñchî*) of the southern region (read *dakṣiṇudiśah*).”⁴

Another Pallava king, *viz.*, Nandipotavarman, is mentioned as the opponent of the Western Chalukya king Vikramāditya II. (Śaka 655 to 669) in the Vakkaleri grant, which was published by Mr. Rice.⁵ The table inserted on p. 11, above, shows that this Nandipotavarman must be identical with the Pallava king Nandivarman Pallavamalla, who is mentioned in Mr. Foulkes’ grant. Though digressing from my subject, I now sub-

¹ *Ind. Ant.* Vol. VIII, p. 275; *Salem Manual*, Vol. II, p. 356. The following corrections have to be made in the transcript:—Line 13, read *Simhavishṇor api*; line 14, *Pariyala-Mani*; line 16, *Peruvalanallû[r]-yyuddhe*.

² Similarly, Rājendra-Chōla and Jayasimha III. claim to have conquered each other (see page 96, above). And, in a Mahobā inscription (*Journal of the German Oriental Society*, Vol. XL, p. 50) and in the prologue of the drama *Prabodhaehandrodaya*, the Chandella king Kīrtivarman and his general Gopāla are said to have completely defeated Karna of Chedi or Dāhāla, who, in the *Vikramāñka-charita* (sarga xviii, verse 93), is called “the death to the lord of the Kālañjara mountain” (*i.e.*, to the Chandella king).

³ *Ind. Ant.* Vol. VIII, p. 245.

⁴ *Ind. Ant.* Vol. VI, p. 77. The corrupt passage, which precedes the sentence quoted in the text, mentions a “Śrīvallabha, who had crushed the fame of Narasimha, destroyed the power of Mahendra and surpassed Îśvara by his polity.” In whatever way the next following lines have to be emended, there is, I think, little doubt, that Śrīvallabha must refer to either Pulikeśin II. or Vikramāditya I., and Narasimha, Mahendra and Îśvara to the three consecutive Pallava kings Narasimhavarman I., Mahendravarman II. and Paramesvaravarman I.

⁵ *Ind. Ant.* Vol. VIII, pp. 23 ff.

join a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of Vikramāditya II.

- [36.] सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेकसमयानन्त-
 [37.] रसमुपजातमहोत्साहः आत्मवंशजपूर्व्वनृपतिच्छाया-
 [38.] पहारिणः प्रकृत्यमित्रस्य पछवस्य समूलोन्मूल-
 [39.] नाय कृतमतिरतित्वरया तुंडाकविषयं प्राप्याभिमुसागतन्नन्दिपोतव-
 [40.] र्माभिधानम्पछवं रणमुखे संप्रहृत्य प्रपलास्य^१ कटुमुखवादि-
 [41.] त्रसमुद्रघोषाभिधानवाद्यविशेषान्वद्वांगध्वज^२ प्रभूतप्रख्यात-
 [42.] हस्तिवरान्स्वकिरणनिकरविकासनिराकृततिमिरम्माणिक्यराशि-
 [43.] च हस्तैकृत्य कलशभवनिलयहरिदंगनांचितकांचीय-
 [44.] मानां कांचीमविनाशय प्रविश्य सततप्रवृत्तदानान(1)न्दितद्विज्ज^३-
 [45.] दीनानाथजनो नरसिंहपोतवर्म्मनिर्म्मापितशिलामयराज-
 [46.] सिंहेश्वरादिदेवकुलसुवर्णराशिप्रत्यर्पणोपाजितोर्जितपुण्यः अ-
 [47.] निवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रम-
 [48.] भृतिराजन्यकः क्षुभितकरिमकरकरहतदलितशुक्तिमुक्तमुक्ताफल-
 [49.] प्रकरमरीचिजालविलसितवेलाकुले^४ घूर्णमानार्णोभिधाने दक्षि[ण1]-
 [50.] र्णवे शरदमलशशधरविशदयशोराशिमयं जयस्तम्भ-
 [51.] मतिष्ठिपट्टिकमादित्यसत्याश्रयश्रीपृथिवीवल्ङ्गभमहाराजाधिरा-
 [52.] जपरमेश्वरभट्टारक[:]

"Vikramāditya Satyāśraya Śrī-Prithivī-vallabha, the king of great kings, the supreme ruler, the lord,—to whom arose great energy immediately after the time of his anointment at the self-choice of the goddess of the sovereignty of the whole world, and who resolved to uproot completely his natural enemy, the Pallava, who had robbed of their splendour the previous kings born from his race,—reached with great speed the Tuṇḍāka-vishaya (*i.e.*, the Tuṇḍai-maṇḍalam⁶), attacked at the head of a battle and put to flight the Pallava, called Nandipotavarman, who had come to meet him, took possession of the musical instrument (*called*) "harsh-sounding" and of the excellent musical instrument called "roar of the sea," of the banner (*marked with Śiva's*) club, of many renowned and excellent elephants, and of a heap of rubies, which drove away darkness by the light of the multitude of their rays, and entered (*the city of*) Kāñchī,—which seemed to be the handsome girdle (*kāñchī*) of the nymph of the southern region,—without destroying it. Having made the twice-born, the distressed and the helpless rejoice by continual gifts, having acquired great merit by granting heaps of gold to (*the temple*) of stone (*called*) Rājasimheśvara, which Narasimhapotavarman had caused to be built,⁷ and to other temples, and having burnt by the unimpeded progress of his power the Pāṇḍya, Chōla, Keraḷa, Kālabhra and other princes, he placed a pillar of victory (*jayastambha*), which consisted (*as it were*) of the mass of his fame that was as pure as the bright moon in autumn, on the Southern

¹ Read °मुखा°.

⁴ Read °द्विज°.

⁷ See page 11, above.

² Read प्रपलास्य.

³ Read °कूले.

⁵ Read °विशेषी खट्वाङ्गध्वजं.

⁶ See page 106, note 3.

Ocean, which was called Ghûṛṇamânârṇas (i.e., *that whose waves are rolling*) and whose shore glittered with the rays of the pearls, which had dropped from the shells, that were beaten and split by the trunks of the frightened elephants (*of his enemies*), which resembled sea-monsters."

That Vikramâditya II. really entered Kâñchî and visited the Râjasimheśvara Temple, is proved by a much obliterated Kanarese inscription in the Kailâsanâtha Temple at Kâñchîpuram. This inscription is engraved on the back of a pillar in the *mandapa* in front of the Râjasimheśvara Shrine, close to the east wall of that *mandapa*, which at a later time was erected between the front *mandapa* and Râjasimheśvara. It begins with the name of "Vikramâditya Satyâśraya Śrî-Prithivî-vallabha, the king of great kings, the supreme ruler, the lord" and mentions the temple of Râjasimheśvara (राजसिंघेश्वर, line 4).

I now return to the Kûram plates. The three last of them contain the grant proper, and record in Sanskrit and Tamil, that Parameśvara (i.e., Parameśvaravarman I.) gave away the village of Parameśvara-maṅgalam,—which was evidently named after the king himself,—in twenty-five parts. Of these, three were enjoyed by two *Brâhmanas*, Anantaśivâchârya and Phullaśarman, who performed the divine rites and looked after the repairs of the Śiva temple at Kûram, which was called Vidyâvinîta-Pallava-Parameśvara, and which had been built by Vidyâvinîta-Pallava, probably a relative of the king. The fourth part was set aside for the cost of providing water and fire for the *mandapa* at Kûram, and the fifth for reciting the *Bhârata* in this *mandapa*. The remaining twenty parts were given to twenty *Chaturvedins*.

At the time of the grant, the village of Kûram belonged to the *nâḍu* (country) or, in Sanskrit, *manyavântara-râshṭra* of Nîrvelûr, a division of Ūṛukkâṭṭukkoṭṭam (lines 49 and 57 f.), and the village of Parameśvaramaṅgalam belonged to the Paṇmâ-nâḍu or Patmâ-manyavântara-râshṭra, a division of Maṇayirkōṭṭam (lines 53 and 71). As, in numerous Tamil inscriptions, பன்ம corresponds to the Sanskrit पद्म, —the form Paṇmâ-nâḍu, which occurs also in No. 86, might mean the country of the Varmâs, i. e., of the Pallavas, whose names end in *varman*, the nominative case of which is *varmâ*. There is, however, a possibility of पद्म being a mistake for, and பன்ம a Tamil form of, Padmâ,¹ one of the names of the goddess Lakshmî. With Maṇayirkōṭṭam compare Maṇavirkōṭṭam in No. 86 and Eyirkōṭṭam in No. 88. Possibly Maṇavirkōṭṭam is a mere corruption of Maṇayirkōṭṭam, and Maṇayil stands for Maṇ-eyil, "mud-fort," which might be a fuller form of Eyil, a village in the South Arcot District, which seems to have given its name to Eyirkōṭṭam.²

In conclusion, an important palæographical peculiarity of the Tamil portion of the Kûram plates has to be noted. The *pulli*, which corresponds to the Nâgarî *virâma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (ஃ, ழ, ஶ, ஸ, ஸ்) it is represented by a short vertical stroke over the letter, as in the inscription No. 82, above.³ In the case of the two others (ஔ and ன்) it has a similar shape, but is placed behind the letter and at an angle with it, in such a way that the lower part is nearer to the letter than the upper one.

¹ The usual Tamil form of पद्म is பதுமை. But compare ஆத்துமா and ஆன்மா, both of which correspond to the Sanskrit आत्मा.

² See page 123, note 5.

³ See page 113, note 6.

TEXT.

Plate I.

- [1.] सस्ति [॥*] पश्चात्स्यास्त्रिंशद[र्द्ध](ः)[प्र]तिभ[य]नयनश्चन्द्र[मौळि]स्त्रिशू[ली भी]म-
 [2.] व्याळोपवी[ती दशभुजपरिघस्तत्वमात्रात्ममूर्तिः] [॥*] [दिव्योवेक्ष्यो मुकुन्द]प्र-
 [3.] [भृ]ति[भि]रमरै[स्मृष्टिकृन्मन्वसि]द्धः [कर्त्ता नो मूर्त्तिवि]द्या [विहितपरय]म-
 [4.] स्त्रायतां विश्वमूर्त्ति[ः*] ॥ [१*] का[र्य्यव्यूह]कलाक्रमस्य[परमव्योमा]मृत[ज्योतिषो वि]-
 [5.] हन्मानसचन्द्रकान्तपतिता मूर्च्छन्ति यस्यांश[वः] [॥*] [भूतानां ह]दये[षु चान]य-

Plate II a.

- [6.] ति यः शक्ति क्रियासाधनीं त्रयात्मा¹ परमेश्वरस्त जयति त्रैलोक्यचूळामणि[ः] ॥ [२*] अ-
 [7.] ब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम् मिथ्यादान्तमदानशूरम-
 [8.] नृतव्याहारजिह्वाननम् [॥*] जातं यत्र नरेश्वरन्न शृणुमो² युद्धेषु वा विच्छ[वम्]
 [9.] निर्विघ्नः³ पृथिवीन्निरीतिमवतान्तपल्लवानां कुलम् ॥ [३*] ब्रह्मणोगिरास्त[तो] वृह-
 [10.] स्पति[ः] तस्माद्भरद्वाजः ततो द्रोणः [द्रो]णादपरिमिततेजोधामा[श्वत्था]मा
 [11.] ततो निराकृतकुलापल्लवः पल्लवः यतस्तकलभुवनवल्लभ[ः]पल्लवकुलम् [॥*]

Plate II b.

- [12.] स्थेयात्तत्पल्लवकुलम् यत्र जातजनेश्वरः⁴ [॥*] अब्रह्मण्यम्म⁵दातारम्म⁶शूरन्नानुशुश्रुम [॥ ४*] त-
 [13.] [दु]दय⁷धरणिधरसोमादित्यस्याविनतमुख[ः]नृपतिमूर्द्धि चजोशने⁸ प्रतियन्ति⁹राजगज-
 [14.] यूथसिंहस्य नरसिंहवर्मणः स्वयमिव भगवतो नृपतिरूपावतीर्णस्य नरसिंह-
 [15.] स्य मुहुरवजितचोळकेरळकळभ्रपाण्ड्यस्य सहस्रबाहोरिव समरशतनि-
 [16.] विष्टसहस्रबाहु¹⁰कर्मणः परियळमणिमंगलशूरमारप्रभृतिरणविदशि¹¹त¹²पुल-
 [17.] केशिष्टपष्टलिरितविजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौत्रो म-
 [18.] हेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्मणः सुप्रणीतवर्णाश्रमधर्मस्य पुत्र[ः]

Plate III a.

- [19.] परमेश्वर इव सर्वोधिकदर्शनः¹³ परमेश्वरवर्मा भरत इव सर्वदमन[ः*] सगर इव कृता-
 [20.] समञ्जसत्यागः कर्ण इव पुष्कलांगो यः प्रियक[॥*]व्यो ययातिरिव अनुपनतानां राज्ञा¹⁴
 [21.] यस्याज्ञा भवति सर्वदा पीळा सैव सुहृदाम्प्रयच्छति¹⁵मुखशोभा¹⁶ कर्णपूरतया चतुरः कला-
 [22.] विला[से] नियतम् यश्चादो¹⁷ अवत्यनंगस्य मुक्तागुणस्तु हृदये मुक्तागुण एव
 [23.] वनिता[ना]म् अगणितनरहयकरिकुलविमर्दजनितेन रेणुतुहिनेन आरोपितश-
 [24.] शिमण्डलसादृश्यसहस्रकरविम्बे पटहरवगर्जितोऽग्रे विकोशनिस्त्रिंश[त]वि-
 [25.] द्युदाभोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव तुंगतुरंगतरंगे प्रच-

¹ Read त्रयात्मा.² Read शृणुमो.³ Read निर्विघ्न.⁴ Read श्वरम्.⁵ Read म.⁶ Read म.⁷ तदुदय⁷ seems to be corrected from तदन्वय⁷.⁸ Read चूळामणेः ?⁹ Read प्रत्यर्थि⁹.¹⁰ The य of बाहु is corrected from ज.¹¹ Read दशित¹¹.¹² The र्द्ध of दर्शनः seems to be corrected from शि.¹³ Read राज्ञां.¹⁴ Read शोभां.¹⁵ Read यश्चन्द्रो ?

Plate III b.

- [26.] रत्करिमकरजनितविषमावत्तो¹ अविरळमुदीर्णशंखे विजृम्भमाणे समुद्र इव खड्गल-
 [27.] तावरणयुते सशरासननागतिलकपुन्नागघने उद्धतकलकलशब्दे कानन इव चण्डवे-
 [28.] गपवनाकुलिते योधापुरितधनुषु² व्यतिपतितपतत्रिरुद्धपवनकथे³ प्रचरिततोमर-
 [29.] शाक्तिप्रासगदाकणयकप्पण⁴चक्रे अन्योन्यलीश⁵रदनकुलीश⁶स्थिरकिलित⁷वदनम-
 [30.] त्तगजवृन्दे अन्योन्यमूर्द्धपातितखड्गव्यतिपक्तनुरगसादिगणे शस्त्राशस्त्र⁸कचा-
 [31.] कचिदण्डीर्क्षियाप्रव्यक्त⁹भटजने अन्योन्यसदृशगणनपरिभवनीय्यात¹⁰नामृश¹¹मदमिश्रीत-
 [32.] शोणिनकुंकुमघन¹²लिप्य¹³मा¹⁴नभूमितले विरहितनिपतितवा¹⁵हु¹⁶ग्रीवाज¹⁷घो¹⁸रुकाण्ड-

Plate IV a.

- [33.] दन्तबलौघेभ्यूह¹⁴सम्पातविदीर्णप्रजवितविद्रुतभूमि¹⁵प¹⁶तितोभयपक्षे अ¹⁵न्योन्यजय-
 [34.] पराजयसन्देहप्रेखलग्रलक्ष्मीविहिते रुधिरौघपालिकाधीत¹⁶पतितगजश्रेणि-
 [35.] पृष्ठविचरत्सुभटे अन्योन्यवातरन्ध्रानधि¹⁷ग¹⁸मलसक्रियायत¹⁷स्थितयोधे शस्त्रो-
 [36.] द्य¹⁸तभु¹⁹ज²⁰दण्डैः सारम्भ¹⁹विलोहिताक्षदष्टोष्ठपुटै राजन्यै²⁰कृतकृत्यैः नी²⁰ह²¹(ति)-
 [37.] ता²¹र्द्ध²²हर्तैरितस्थितः²¹ संकीर्णं च शीर्णध्वजातपत्रै²²पतितगजश्च²²सितचलित-
 [38.] चामरनिकरे खण्डितविमृदितचूर्णिगतमकुटंगद²³हारकटककर्णाभरणे रुधिरमधुपान-
 [39.] मत्तप्रगीतकूष्माण्ड²⁴राक्ष²⁵सपिशाचे द²⁵त्त²⁶लयनुल्यकालप्रतिभयनीनृत्त्यम्वन्धशत्रु²⁴-
 [40.] योनौ [योने]कल(1)क्षसाधनमा²⁶योधे²⁷नशिरसि विक्रमादित्य कप्पट²⁸मात्रपरि-

Plate IV b.

- [41.] च्छदम् एकाकिपलायितम् कृत²⁶॥ रत्न²⁷प्रभावचितकाधनशारिवन्धसान्नाह्य नागमकिश²⁸-
 [42.] रणनामधेय²⁹म³⁰नित्यानुबन्धमदनिरमद्रिनाथ²⁹ साक्षादिव द्विपसहस्रकृतानियात्रम्³⁰ ॥ ९*]
 [43.] त्रिदशपतितुरंगस्येवमष्टमंगलयत्रे वरसञ्चलसम्³¹ प्रव्यक्तकल्याणजार्ति [1*] तुरगम-
 [44.] तिशाखाख्यां रत्न³²पल्याणवन्तम् स तमपि हयलक्षैश्चामरच्छन्नकर्णै³³ ॥ ६*] समरपरि-
 [45.] श्रमस्य सदृशमहपलमलयुजवोकम् रत्नरत्नरमनुपममाणि³³क्यमरकतनि-
 [46.] वेशमण्डनम् श्लक्ष्णगुणं गुणन्तकटिसूत्रम् उदीर्णम् मणिप्रभम् भासुरकिरणमालि-

- ¹ Read °वर्ते.
² Read योधापूरितधनुःपु.
³ Read °पथे.
⁴ Read °कर्पण°.
⁵ Read °लिश°?
⁶ Read °कुलिश°.
⁷ Read °कीलित°.
⁸ Read शस्त्राशस्त्रि°.
⁹ Read °कचिदण्डादण्डिक्रियाप्रव्यक्त°.
¹⁰ Read °निर्यात°.
¹¹ Read °नागभृश°?
¹² Read °मिश्रित°.
¹³ The घ of घन seems to be corrected from स.
¹⁴ Read °बलौघे व्यूह°.
¹⁵ The whole passage from स्पात to अ is engraved over an erasure and partially doubtful.
¹⁶ Read रुधिरौघपालिकायित°.
¹⁷ Read °लुप्तक्रियायित°.
¹⁸ द्य looks like न्य.
¹⁹ Read संरम्भ°.
²⁰ Read नि°.
²¹ Read °रितस्ततः°.
²² Read °गजैश्च°.
²³ Read °मकुटाङ्गद°.
²⁴ Read °नरीनृत्यमानकवन्धशत°.
²⁵ Read विक्रमादित्यं कर्पट°.
²⁶ Read °च्छदमेकाकी पलायितमकृत°.
²⁷ न is a correction for some other group; read रत्न°.
²⁸ Read °वन्धं संनाह्य नागमरित्रा°.
²⁹ Read °निर्झरमद्रिनाथ°.
³⁰ Read °कृतानुयानम्°.
³¹ The passage from °मष्ट° to °सम् is corrupt and against the metre.
³² Read °याख्यां रव°.
³³ णि is corrected from णे.

- [47.] कोटमाणिकमनघमविशृतम् मनसि भयविर्ष्यन्पार्थिवानान्दिशि दिशि चटितनित्यो
[48.] यशम् पुष्पमाला इदम् महरदशेषसक्तया शक्तलक्ष्म्या सह वपुषी विशेषालंङ्क-

Plate V a.

- [49.] ते वीरकृत्या तेन परमेश्वरेण ஊற்றுக்காட்டுக்கொட்டமட்யை நீர்வெளுர்நாமமந்யவாந்ரராஜே மஹ-
[50.] तच्चतुर्वेद¹कुलसमृद्धकूरग्रामनाममद्वये² विद्याविनीतपल्लवपरमेश्वरगृहे प्रतिष्ठापि-
[51.] तस्य भगवतः परमेश्विनः³ पिनाकपाणेः⁴ पूज्यास्त⁵पन⁶कुमुमगन्धपदीपहविरुप-
[52.] हारवलिशंखपट(1)हादिप्रवर्त्तनार्थम् अत्रैव उदकमग्निभारतमाख्यान⁷निमित्तार्थश्च
[53.] मणयिकोष्ठमद्वये पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्रामः⁸ देवतान-⁹
[54.] निमित्त ब्रह्मदेय¹⁰ विद्याविनीतपल्लवाधिराजविश्वसः¹¹ [स्सर्वदत्तपरिहारे दत्तः(ः)स्सर्वद]-¹²
[55.] तपरिहारे¹³ दत्त इति [11¹⁴] अत्राज्ञप्तिः¹⁵ उत्तरकारणिकामहासेनदत्तः¹⁶ विद्याविनी-
[56.] तपल्लवपरमेश्वरगृह इह च देवकर्म¹⁷न¹⁸वर्म्म¹⁹ कूरत्ताचार्यपुत्रअनन्त-

Plate V b.

- [57.] शिवआचार्यः²⁰ [दत्त] इति [कु]छशर्म²¹ [द्वौ पुत्र²²पौत्रा] आज्ञताः²³ ॥— ஊ[ற்]றுக்-
காட்டுக்கொ-
[58.] ட்டத்து நீர்வெளுர்நாட்டுக்கூரமும் ளும்மனம்பாக்கமு . . . [ளுங்கணத்] . .
[ட] விச்சாவிநீ-
[59.] தப்பல்லவரசன் விலை¹³க்காணங்கெயி¹⁴கொடுத்து[ச்சி] . . [டு]ண செயிது ஆயிரத்தி-
[ரு]தூ-
[60.] ற்றுக்குழிப்படியால் விற்றுக்கொண்ட நிலம் [1^{*}] த[ளி] எடுப்பதற்கு ஒடு சுடக்-
கொண்ட நி-
[61.] லம் [1^{*}] தலை¹⁵ப்பாடகத்துள் சூனெ¹⁶மெட்டுப்பட்டியும் ஊருள் மண்டகம் எடுத்த நில-
[62.] த்தொடுக்கூட அயிந்தெகால் பட்டி நிலமும் விற்று கொண்டு விச்சாவிநீதபல்லவ-
பரமெச்சு-
[63.] ரகரம் எடுத்து எரி தொண்டி இத்தளி வழிபாடு செயிவார்க்கு இருக்கும்
மநெ¹⁷யும் மநெ¹⁸ப்ப-
[64.] ட்ப்பும் வருத்து இததுள் மிக்க நிலம் ஒழுக்கவிக்கு வினெ¹⁹ நிலமா[க]வும் [1^{*}]
இன்னிலத்துக்கு

Plate VI a.

- [65.] [கிழ்பா]லெல்லை மூது²⁰காட்டு வழியின் மெற்கும் [1^{*}] தென்பாடு[லெல்லை ஊ]ர்
புகு [வழியின் வடக்கு]-
[66.] ம் [1^{*}] மெல்பாலெல்லை ஊர் புகு வழி நின்றும் வடக்கு நொக்கி நாட்டுக்காலு-
[க்]கெ பொன வ[ழி]-
[67.] யின் கிழக்கும் [1^{*}] வடபாலெல்லை நாட்டுக்காலின் தெற்கும் [1^{*}] இன்னாந்கெல்லெ²¹
அகத்து[ம்]

¹ Read अष्टतचतुर्वेदि°.⁴ Read उदकाग्निभारताख्यान°.⁷ Read विज्ञप्ति°.⁹ Read सर्वपरिहारेण°.¹² Read आज्ञताः.¹³ Read तले.¹⁵ Read मने.¹⁷ Read ल.² Read कूरनामग्राममध्ये.⁵ Read देवदान°.⁸ The passage enclosed in brackets is engraved over an erasure.¹⁰ Read अत्राज्ञप्तिः.¹³ Read विले.¹⁵ Read सूनै.¹⁷ Read विले.³ Read पूजालापन°.⁶ Read निमित्तं ब्रह्मदेयं.¹¹ Read निवर्म्मार्थ°.¹⁴ Read कयिन्.¹⁶ Read मने.¹⁸ Read ल.²⁰ Read मूतु.

- [68.] தளி[யு]ம் எரியும் வழிபாடு செயிவார்க்கு^{*} மறையும் மறைப்படப்பூன்ரீக்கி மிக்-
 [69.] க நிலமும் சூனெமெட்டுப்பட்டியும் ஒழுக்கவிக்கு வினை நிலமாக கொடுத்து இத்-
 [70.] தளிக்கு வெண்டுந்தெவகருமநவகருமஞ்செயிவதற்கும் இருபதின்மர். சதுர்ப்பெதிக-
 [71.] ளுக்குப்பிரமதெயக்கொடுப்பதற்கும் மணயிற்கொட்டத்துப்பன்மாராட்டுப்பர-
 [72.] மெச்சுரமங்கலத்துள் அகப்பட்ட வனெயில்¹ சுற்று நிலம் அத்தறையும் இருப[த்]-

Plate VI b.

- [73.] தெயிந்து பங்காயி [*] இதனுள் மூன்று பங்கும் கூரத்துத்தளிக்கு [தெ]வ-
 [கரும]நவகருமஞ்செய்]-
 [74.] வதாகவும் [*] கூரத்து மண்டக[த்து*]க்கு தண்ணீர்க்கு^{*}ருந்திக்கும் ஒரு பங்காக-
 வும் [*] இம்மண்டகத்தெ பா-
 [75.] ரதம் வாசிப்பதற்கு ஒரு பங்காகவும் [*] நின்ற இருபது பங்கும் இருபதின்மர்
 சதுர்ப்பெதிக-
 [76.] ளுக்கு பிர²மதெயமாக கொடுத்து³ [*] இவ்வூர் மறையும் மறைப்படப்பும் ஊரா-
 ள்ச்சியும் செக்-
 [77.] கும் தறியும் கூலமும் தரகும் கத்திக்காணமும் மற்றும் பொதுவிநால்லுள்ள-
 தெல்லாம் இப்]-
 [78.] பங்கு இருபத்தென்தின்⁴ வழியாலெ பங்கிட்டுண்பா(ர்)ராகவும் [*] இவ்வூர் பரமெ-
 ச்சுரதடாகத்-
 [79.] துக்கு பாலாற்று நின்றும் தொண்டின பெரும்பிடுகு காலிந் புழுதி பாடும்
 நீ(ர்)ரீந்த வழியாலெ]
 [80.] [தலெ]வரையும் தலெப்பெழையும் ஊ[ற்*]று[க்*]காலும் தொண்[டின நில]மெல்லாம்
 [பரமெசு]-

Plate VII a.

- [81.] வரமங்கலத்து நில]மாக இக்காலுள் குற்றெ[த்த]
 [82.] மையும் நாட[ா]ழ்ச்சியு[ன்]நாட்டுப்பண்ணிக்கெயும்]
 [83.] தானங்கொடுத்த முன்று பங்குதுளும் [ஒ]ன்றரைப்பங்கு]
 [84.] நார் . [அ]னந்தசிவஆசாரியர் மக்கள் மக்கள் ம[ரு]மக்கள்]
 [85.] ப்புற[ம்]க்கொண்டு வழிபாடு செயி[து பலி]பொ[சன]
 [86.] ம் கொண்டு பு[ல்ல]ச[ரு]மர் மக்கள் மக்கள்]
 [87.] வகருமமும் இவ்விருவர் மக்கள் மக்கள்]
 [88.] டெவதமாகாநின்ற வபுலபாரகருங்கா]

Plate VII b.

- [89.] க்காத்து கொடுக்க ||— अस्या[*] प्रशस्तेव[ता] ~ ~ ~ ~ ~ [I*]
 [90.] सोमश्च यस्यास्तहवासवन्धुस्त्रय] ~ ~ ~ ~ ~ [II*] x x x x
 [91.] ह्यदत्तश्च द्विधा भक्तिश्च पातु यः [I*] मच्छिरम्म x x x x x x x x ~ ~ ~ [II*] x x x x x
 [92.] पुष्टा[नि] वाहनानि महीपते [I*] युद्धकाले x x x x x x x x ~ ~ ~ [II*]
 [93.] देवस्वम्ब[.] ह्यणस्वश्च लोभेनोपहिनस्ति यः [I*] x x x x x x x x x x

¹ Read வனெயத்தில் ?² ர is corrected from ம.³ Read கொடுத்தது or கொடுத்து.⁴ Read இருபத்தைந்தின்.⁵ தொண் is engraved over an erasure.

[94.] चिच्छेन जीवति ॥— भूमिदानात्परन्दानम् न भूतो¹ न भविष्यति ।*] × × × × × × × × × ×
 [95.] भूतो न भविष्यति ॥७॥²

TRANSLATION.

A. Sanskrit portion.

Hail ! ³(Verse 1.) May (*Śiva*) protect us, who has five faces (*and*) fifteen fearful eyes, who bears the moon on his crest, who wears the trident, whose sacred thread is a terrible serpent, who possesses ten strong arms, who has the form of the universal soul which consists of truth alone, the divine one, who is to be respected by Mukunda (*Vishnu*) and the other immortals, who produces the creation, who is propitiated by spells, the creator, (*who is*) knowledge incarnate, who performs perfect self-restraint, and whose form is the universe !

(Verse 2.) Victorious is that Parameśvara (*Śiva*), who consists of the three *Vedas*, the crest-jewel of the three worlds, who places in the hearts of beings the power which effects actions, the moon of the highest sky, the succession of whose particles (*causes*) a multitude of products, and whose rays crystallize, when they fall, as on a moon-stone, on the mind of the learned !

(Verse 3.) May that race of the Pallavas,—in which we hear no prince was (*ever*) born, who was not pious, who did not perform the *soma* sacrifice, who raised the club of war unjustly, who was a sham saint, who did not perform heroic deeds (*only for the sake of*) liberality, whose tongue was so false as to speak an untruth, or who was alarmed in battles, —be unobstructed in protecting the earth, which is free from calamities !

(Line 9.) From Brahman (*sprang*) Angiras; from him, Brihaspati; from him, Bharadvāja; from him, Droṇa; from Droṇa, Aśvatthāman, the splendour of whose power was immeasurable; from him, Pallava, who drove away (*every*) jot of a calamity from his race; from him, the race of the Pallavas, the favourites of the whole world.

(Verse 4.) May that Pallava race last (*for ever*), in which we have heard no prince was (*ever*) born, who was not pious, who was not liberal, (*or*) who was not brave !⁴

(Line 12.) The grandson of Narasimhavarman, (*who arose*) from the kings of this race, just as the moon and the sun from the eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (*before*); who proved a lion to the elephant-herd of hostile kings; who appeared to be the blessed Narasimha himself, who had come down (*to earth*) in the shape of a prince; who repeatedly defeated the Cholas, Keralas, Kalabhras, and Pāṇdyas; who, like Sahasrabāhu (i.e., *the thousand-armed Kṛtavīrya*), enjoyed the action of a thousand arms in hundreds of fights; who wrote the (*three*) syllables of (*the word*) *vijayā* (i.e., *victory*), as on a plate, on Pulakeśin's back, which was caused to be visible (i.e., *whom he caused to turn his back*) in the battles of Pariyāla, Maṇimaṅgala, Śūramāra, etc.; and who destroyed (*the city of*) Vâtâpi, just as the pitcher-born (*Agastya*) (*the demon*) Vâtâpi;—

(Line 17.) The son of Mahendravarman, by whom prosperity was thoroughly produced (*su-rachita*), just as prosperity is heaped on the gods (*sura-chita*) by Mahendra; and who thoroughly enforced the sacred law of the castes and the orders;—

¹ Read भूतं.

² There follows an illegible scrawl, which fills the remainder of line 95, and two further lines.

³ Owing to the bad preservation of the first plate, both the reading and the translation of verses 1 and 2 are merely tentative.

⁴ The same sentiment is expressed in different words in verse 3.

(Line 19.) (was) Parameśvaravarman, whose beauty (*darśana*) surpassed (*that of*) all (*others*), just as Parameśvara (*Śiva*) has (*one*) eye (*darśana*) more than all (*others*); who, like Bharata, was a conqueror of all; who avoided improper conduct (*asamañjasa*), just as Sagara abandoned (*his son*) Asamañjasa¹; who possessed a strong body (*aṅga*), just as Karna was (*king*) of the prosperous Aṅgas; who was fond of poems (*kāvya*), just as Yayāti of (*his father-in-law*) Kāvya (*Uśanas*); whose command always caused pain to haughty kings, like a chaplet (*forcibly placed on their heads*),² but gave splendour to the faces of friends by reaching their ears, like an ear-ring; who was constantly clever in the sport of the fine arts (*kalā*), (*just as*) the moon is charming in the beauty of her digits (*kalā*); (*who resembled*) the string of pearls (*muktāguṇa*) on the breast of Cupid, but who, at the same time, avoided unlawful (*intercourse*) with women (*even*) by thought.³

(Line 23.) At the head of a battle,—in which the disk of the sun was caused to assume the likeness of the circle of the moon through the mist of the dust, that was produced by the marching of countless troops of men, horses and elephants, which was terrible through the thunder-like sound of drums, which teemed with unsheathed swords that resembled flashes of lightning, in which elephants were moving like clouds, and which (*therefore*) resembled an unseasonable appearance of the rainy season; in which tall horses looked like billows, in which elephants caused distress on their path, just as sea-monsters produce whirlpools, in which conches were incessantly blown (*or cast up*), and which (*therefore*) resembled the gaping ocean; which was full of swords and shields (*āvaraṇa*), just as of rhinoceroses, creepers and *varaṇa* (*trees*), which was crowded with heroes who possessed bows and mighty elephants, as if it were crowded with *śara* (*grass*) and with *asana*, *nāga*, *tilaka* and *punnāga* (*trees*), in which confused noises were raised, and which (*therefore*) appeared to be a forest; which was agitated by a violent wind, (*but*) in which the path of the wind was obstructed by arrows, that flew past each other on the bows (*themselves*), while these were bent by the warriors; in which javelins, pikes, darts, clubs, lances, spears and discuses were flying about; in which troops of furious elephants firmly impaled each other's faces with the piercing thunderbolts of their tusks; in which squadrons of horsemen were connected by their swords, that had struck each other's heads; in which there were soldiers who were noted (*for their dexterity*) in fighting with sword against sword, (*pulling of*) hair against (*pulling of*) hair, and club against club; in which the ground was thickly smeared with saffron, as the blood was mixed with the copious rutting-juice of elephants, that issued in consequence of (*their*) considering each other as equals (*or*) despising each other; in which (*both*) large armies had lost and dropped arms, necks, shanks, thigh-bones and teeth; in which, owing to the encounter of the armies, both sides were broken, urged on, put to flight and prostrated on the ground; which was attended by the goddess of fortune, sitting on the swing of the doubt about mutual victory or defeat; in which brave warriors were marching on the back of lines of fallen elephants, that formed a bridge over the flood of blood; in which soldiers stood motionless,⁴ if their blows did not hit each

¹ Elsewhere called Asamañja or Asamañjas.

² The following play on *karnapūra*, "filling the ears" and "an ear-ring," suggests that the composer intended to make a similar pun on *piḍā*, "pain," and *āpiḍā*, "a chaplet." *Āpiḍā* is elsewhere only used as a masculine.

³ The second *muktāguṇa* stands for *muktaḥ aṅuṇaḥ yena*, and *aṅuṇa* for *adharmā*. With the irregular construction *vanitānām muktāguṇaḥ* for *muktavanitāguṇaḥ*, compare *kshatarakṣaṇam divaḥ* for *kshatadyurakṣaṇam* in the *Śiśupālavadha*, sarga i, verse 48.

⁴ With the denominative *luptakriyāyita* compare *pālīkāyita* in lino 34.

other's weak parts; which was covered here and there with shattered banners and parasols, with fallen elephants and with dead and half-dead soldiers, who had done their duty, whose strong arms (*still*) raised the weapon, whose lips were bitten and whose eyes were deep-red with fury; in which a multitude of white *chāmaras* was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the *Kūshmāṇḍas*, *Rākshasas* and *Piśāchas* were singing, intoxicated with drinking the liquor of blood; and which contained hundreds of headless trunks, that were vehemently dancing together in a fearful manner according to the beaten time,—he, unaided, made Vikramāditya, whose army consisted of several *lakshas*, take to flight, covered only by a rag.

(Verses 5 and 6.) He, having caused to be accoutred the elephant called Arivāraṇa (i.e., 'warding off enemies'), whose golden saddle was covered with the splendour of jewels, whose rut was perpetual, who (*therefore*) appeared to be the king of mountains himself whose torrents never cease to flow, and who was followed by thousands of (*other*) elephants,—and the horse called Atisaya (i.e., 'eminence'), whose noble breed was manifest, and who wore a saddle (*set with*) jewels, together with *lakshas* of (*other*) horses, whose ears were covered with *chāmaras*¹

(Line 49.) This Parameśvara gave to the blessed lord Pinākapāṇi (*Śiva*),—who had been placed in the temple of Vidyāvinīta-Pallava-Parameśvara in the midst of the village called Kūra, which possessed one hundred and eight families that studied the four *Vedas*, (*and which was situated*) in the *manyavāntara-rāshṭra* called Nīrvelūr, in the midst of Ūrрукkātṭukkoṭṭa, in order to provide for the worship, the bathing (*of the idol*), flowers, perfumes, incense, lamps, oblations (*haviṃ-upahāra-bali*), conches, drums, *etc.*, and for water, fire and the recitation of the *Bhārata* at this (*temple*),—the village called Parameśvara-maṅgala in the *manyavāntara-rāshṭra* called Patmā, in the midst of Maṇayī[r]koṭṭa, as a divine gift (*and*) as a gift to *Brāhmaṇas*, at the request of Vidyāvinīta, the lord of the Pallavas, with exemption from all taxes. The executor (*ājñapti*²) of this (*grant was*) Mahāsenadatta (*of*) Uttarakāraṇikā. And for (*performing*) the divine rites and the repairs of this temple of Vidyāvinīta-Pallava-Parameśvara,—Anantaśiva-āhārya, the son of Kūratt-āhārya, was given (!), and secondly Phullaśarman; (*their*) sons and grandsons were (*also*) appointed.

B. Tamil portion.

(Line 57.) (At) Kūram and Nāmmaṇambākkam in Nīrvelūr-nāḍu, (*a division*) of Ūrрукkātṭukkoṭṭam,—Vidyāvinīta, the Pallava king, bought one thousand and two hundred *kuris*³ of land, for which he paid the price in gold. (*Other*) land was purchased, in order to burn tiles for building a temple. After the *pattī*⁴ of Śūlaimēdu within Talaippāḍagam and five and a quarter *pattis* of land in the village, together with the land on which the *mandapa* was built, were bought; after the temple of Vidyāvinīta-Pallava-Parameśvara was built; after the tank was dug; and after houses and house-gardens were allotted to those, who had to perform the worship at this temple,—the land, which remained, was to be cultivated for (*providing*) the customary offerings. The eastern boundary of this land is to the west of the road to the burning-ground; the southern boundary is to the north of the road, which leads into the village; the western boundary is to the east of the road, which leads to the district-channel (?) (*and*

¹ Part of verse 6 and the whole of the ensuing prose passage (lines 44 to 49) are corrupt and therefore left untranslated.

² See page 33, note 1.

³ See page 92, note 4.

⁴ See page 91, note 6.

which is) on the north of the road, which leads into the village; the northern boundary is to the south of the district-channel. After the land included within these four boundaries,—with the exception of the temple, the tank, and the houses and house-gardens for those, who had to perform the worship,—and the *patti* of Śūlaimēḍu had been given as land to be cultivated for (*providing*) the customary offerings,—the whole land round the tank (?) in (*the village of*) Paramēśvaramaṅgalam in Panmâ-nâḍu, (*a division*) of Maṇayirkōṭṭam, (*was divided*) into twenty-five parts (*and set aside*) for performing the divine rites and the repairs necessary for this temple, and in order to grant a *brahmadeya* to twenty *Chaturvedins*. Of these, three parts shall be (*for*) performing the divine rites and the repairs of the temple at Kûram; one part shall be for water and fire for the *maṇḍapa* at Kûram; one part shall be for reciting the *Bhârata* in this *maṇḍapa*; the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins*. (*The donees*) shall enjoy the houses and house-gardens of this village, the village-property (?), the oil-mills, the looms, the *bâzâr*, the brokerage, the *kattikkānam* (?) and all other common (*property*), after (*the proceeds*) have been divided in the proportion of these twenty-five parts. The dry land (?) (*along*) the Perumbiḍugu channel, which was dug from the Pâlâr¹ to the tank of Paramēśvara at this village, (*and*) all the land, in which channels (*from*) fountains were dug, (*shall be*) the land of Paramēśvaramaṅgalam

(*Line 83.*) Of the three parts, which were given, Anantaśiva-âchârya and his sons and further descendants (*shall enjoy*) one and a half part

(*Line 86.*) Phullaśarman and his sons and further descendants

[Lines 89 to 95 contain fragments of five Sanskrit verses, in the first of which the inscription is called a *prasasti*² or eulogy; the remaining four were, as usual, imprecatory verses.]

No. 152. ON A LAMP-PILLAR AT VIJAYANAGARA.

A rough transcript and paraphrase of the subjoined inscription was published as early as 1836 in the *Asiatic Researches*.³ The original is engraved on a lamp-pillar in front of a Jaina temple at the ruined city of Vijayanagara. The temple is now-a-days styled Gāṇigitti Temple,⁴ i.e., “the temple of the oil-woman.”⁵

The inscription consists of 28 Sanskrit verses and commences with an invocation of Jina (verse 1) and of his religion (*Jina-śāsana*, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a Jaina school, who was called Simha-nandin:—

The *Mūla-saṅgha*.

The *Nandi-saṅgha*.

The *Balātkāra-gaṇa*.

¹ This is the Pâlâr river, which flows to the south of Little Kâñchi. It is also mentioned in No. 59, line 5.

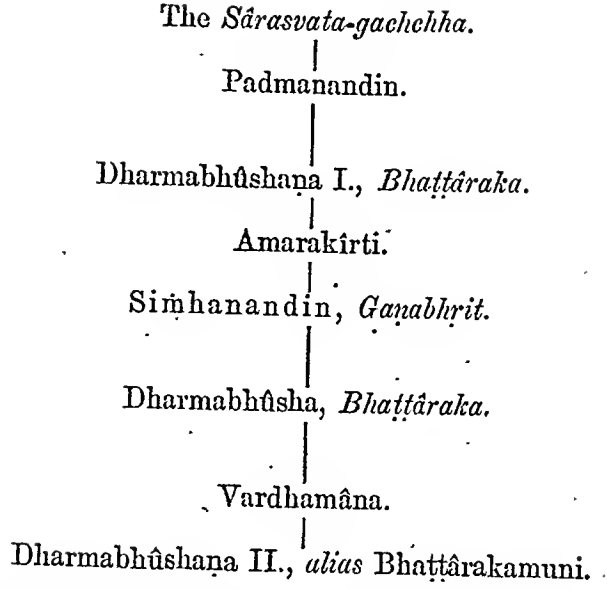
² According to Mr. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 87, note 10, the only other instance, in which the term *prasasti* is applied to an inscription on copper-plates, is the Chicacole grant of the *mahārāja* Indravarman, *Ind. Ant.* Vol. XIII, p. 121.

³ Vol. XX, p. 36 and pp. 20 f.

⁴ No. 68 on the *Madras Survey Map*.

⁵ A similar fanciful name is Mālegitti-Śivālaya, “the Śiva temple of the female garland-maker,” at Bādāmi; *Ind. Ant.* Vol. X, p. 63.

ADDENDA.



The various epithets, which these teachers receive in the inscription, are:—*āchārya*, *ārya*, *guru*, *deśika*, *muni* and *yogīndra*. Other Jaina terms, which occur in the inscription, are:—*syādvāda* (v. 2.) or *anekānta-mata* (v. 22), *paṭṭa* (vv. 11 and 12) and *chaityālaya* (v. 28).

The pedigree of Jaina teachers is followed by a short account (vv. 15 to 18) of two kings of the first Vijayanagara dynasty, *viz.*, Bukka, who was descended from the race of the Yādava kings, and his son Harihara (II). Harihara's hereditary minister was the general (*daṇḍādhināyaka*, vv. 19 and 21; *daṇḍanātha*, v. 20) Chaicha or Chaichapa. Chaicha's son, the general (*daṇḍeśa*, vv. 21, 22 and 28) or prince (*kshittīśa* v. 23; *dharanīśa*, v. 24) Iruga or Irugapa, adhered to the doctrine of the above-mentioned Jaina teacher Simhanandin (v. 24). In Śaka 1307 [expired],¹ the cyclic year *Krodhanā* (lines 36 f.), Iruga built a stone-temple of Kunthu-Jinanātha (v. 28) at Vijayanagara (v. 26). This city belonged to Kuntala, a district of the Kārnāṭa country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the *Rudhīrodgāri-saṁvatsara* (*i.e.*, 1863-64 A. D.),—of a Sanskrit *kośa*, entitled *Nānārtharatnamālā* and composed by Irugapa-daṇḍādhinātha or, as he calls himself in the opening verses, Iruga-daṇḍeśa. Dr. Oppert² mentions a large number of MSS. of the same work. Dr. Aufrecht³ describes three inferior MSS. of it and states that, according to one of these, its composer lived under a king Harihara. This notice enables us to identify the author of the *Nānārtharatnamālā* with the general Iruga or Irugapa of the subjoined inscription.

TEXT.

- [1.] यत्पादपंकजरजो रजो हरति मानसं । स जिनः श्रेयसे
- [2.] भूयाद्भूयसे करुणालयः ॥ [१*] श्रीमत्परमगंभीर-
- [3.] स्याद्वादामोषलाञ्छनं । जीयात्रैलोक्यनाथ-
- [4.] स्य शासनं जिनशासनं ॥ [२*] श्रीमूलसंघेजनि नंदिसंघ-

¹ Two other inscriptions of Harihara II. are dated in Śaka 1301 [expired] and 1321 [expired]; see page 80, note 6.

² See the Indices of Vols. I and II of his *Lists of Sanskrit Manuscripts*.

³ *Catalogus Bibliothecae Bodleianae*, p. 193.

- [5.] [स्त]स्मिन् बलात्कारगुणोतिरम्यः । तत्रापि सारस्वतनाम्नि गच्छे स्वच्छाशयोभूदि-
 [6.] ह पद्मनन्दी ॥ [३*] आचार्यः कुंड[कुंदा]ख्यो वक्रग्रीवो महामतिः । येल[चा]-
 [7.] र्यो गृद्धपिच्छ इति तन्नाम पंचधा ॥ [४*] केचित्तदन्वये चारुमुनयः स्वन-
 [8.] यो गिरां [१*] जलधाविव रत्नानि बभूवुर्दिव्यतेजसः ॥ [५*] तत्रासीच्चारुचारित्र-
 [9.] त्रत्नाकरो गुरुः । धर्मभूषणयोगीन्द्रो भट्टारकपदांचितः ॥ [६*]
 [10.] भाति भट्टारको धर्मभूषणो गुणभूषणः । यद्यशःकुसुमामो-
 [11.] दे गगनं भ्रमरायते ॥ [७*] सिष्यस्तस्य मुनेरासीदनर्गलतपोनिधिः । श्रीमान-
 [12.] मरकीर्च्यार्यो देशिकाग्रेसरः शमी ॥ [८*] निजपक्ष्मपुटकवाटं घटइत्वा^१ निलनिरोध-
 [13.] [तो] हृदये । अविचलितबोधदीपं तममरकीर्त्तिं भजे तमोहरं^२ ॥ [९*] केपि
 [14.] स्तोदुरपूणे परिणता विद्याविहीनांतरा योगीशा भुवि संभवंतु बह-
 [15.] वः किं तैरनतैरिह । धीरः स्फूर्जति दुर्जयातनुमदध्वंसी गुणैरूजि-
 [16.] तैराचार्योमरकीर्त्तिशिष्यगणभृच्छ्रीसिंहनन्दी व्रती ॥ [१०*] श्रीधर्मभूषोजनि त-
 [17.] स्य पट्टे श्रीसिंहनन्दार्यगुरोस्तधर्मा । भट्टारकः श्रीजिनधर्महर्म्यस्तभा-
 [18.] यमानः कुमुदेन्दुकीर्त्तिः ॥ [११*] पट्टे तस्य मुनेरासीद्वर्द्धमानमुनीश्वरः । श्रीसि-
 [19.] हनन्दियोगीन्द्रचरणांभोजपटपदः ॥ [१२*] सिष्यस्तस्य गुरोरासीद्धर्मभूषण-
 [20.] देशिकः । भट्टारकमुनिः श्रीमान् शल्यत्रयविवर्जितः ॥ [१३*] भट्टारकमुनेः पादावपू-
 [21.] र्वकमले स्तुमः । यदग्रे मुकुलीभावं यांति राजकराः परं ॥ [१४*] एवं गुरुप-
 [22.] रंपरायामविच्छेदेन वर्त्तमानायां ॥ आसीदसीममहिमा वंशे यादवं-
 [23.] भूभृतां [१*] अखंडितगुणोदारः श्रीमान्बुक्कमहीपतिः ॥ [१५*] उदभूद्भूतस्तस्मा-
 [24.] द्राजा हरिहरेश्वरः । कलाकलापनिलयो विधुः क्षीरोदधेरिव ॥ [१६*] यस्मिन् भर्त्तरि भू-
 [25.] पाले विक्रमाक्रांतविष्टपे । चिराद्राजन्वती हंत भव[त्येषा] वसुंधरा ॥ [१७*] तस्मिन् शा-
 [26.] सति राजेंद्रे चतुरंबुधिमेखलां । धरामधरिताशेषपुरातनमहीपतौ ॥ [१८*] आसीत्त-
 [27.] स्य महीजानेः शक्तित्रयसमन्वितः । कुलक्रमागतो मंत्री चैचदंडाधिनायकः ॥ [१९*] द्वि-
 [28.] तीयमंतःकरणं रहस्ये बाहुस्तृतीयस्समरांगणेषु । श्रीमान्महाचैव[प]-
 [29.] दंडनाथो जागर्त्ति कार्ये हरिभूमिभर्तुः ॥ [२०*] तस्य श्रीचैचदंडाधिनायकस्यो-
 [30.] [ज्जित]श्रियः । आसीदिरुगदंडेशो नन्दनो लोकनन्दनः ॥ [२१*] न मूर्त्ता नामूर्त्ता निखिलभु-
 [31.] वनाभोगिकतया शरद्राजद्राकाविटनिटिलनेत्रद्युतितया । प्रभूता कीर्त्तिस्ता चिर-
 [32.] मिरुगदंडेश कथयत्यनेकांतात्कांतात्परमिह न किंचिन्मतमिति ॥ [२२*] सद्रंशजोपि गुण-
 [33.] वानपि मार्गणानामाधारतामुपगतोपि च यस्य चापः । नम्रः परान्विनमयन्नि-
 [34.] रुगक्षितीशस्योच्चैर्जनाय खलु सिक्ष्यतीव नीतिं ॥ [२३*] हरिहरधरणीशप्राज्यसाम्रा-
 [35.] ज्यलक्ष्मीकुवलयहिमधामा शौर्यगांभीर्यसीमा । इरुगपधरणीशस्तिह-
 [36.] नन्द व्यवर्त्यप्रपदनलि^३ नभृगस्त प्रतापैकभूमिः ॥ [२४*] स्वस्ति शक्रवर्षे १३०७

^१ Read एला°.^२ Read गृध्र°.^३ Read बभूवु°.^४ Read शिष्य°.^५ Read घटयित्वा°.^६ Instead of तमोहरं, the metre requires तमोहरणं, which is the reading of the transcript in the *Asiatic Researches*.^७ Read शिष्य°.^८ Read शिक्ष°.

- [37.] प्रवर्त्तमाने क्रोधनवत्सरे फाल्गुनमासे कृष्णपक्षे द्वितीयायां तिथौ शुक्रवारे ॥ अस्ति वि-
 [38.] स्तीर्णकर्णाटधरामंडलमध्यगः । विषयः कुंतलो नाम्ना भूकान्तकुंतलोप-
 [39.] मः ॥ [२९*] विचित्ररत्नरुचिरं तत्रास्ति विजयाभिधं । नगरं सौधसंदोहदर्शिताकांडचंद्रिकं [॥ २६*]
 [40.] मणिकुट्टिमवीथीपु मुक्तासैकतसेतुभिः । दानं ज्वनि निरुंधाना यत्र क्रीडन्ति बालिकाः [॥ २७*]
 [41.] तस्मिन्निरुगदंदेशः पुरे चारुशिलामयं । श्रीकुंतुजिननाथस्य चैत्यालयमचीकरत् ॥ [२८*]
 [42.] भद्रमस्तु जिनशासनाय ॥

TRANSLATION.

(Verse 1.) May that Jina, the dust of whose lotus-feet removes mental impurity, and who is an abode of compassion, produce abundant happiness!

(Verse 2.) May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism,¹ be victorious!

(Verse 3.) In the glorious Mûla-saṃgha, there arose the Nandi-saṃgha; in this, the lovely Balâtkâra-gâṇa; and in the *gachehha* called Sârasvata, (which belonged) to this, the pure-minded Padmanandin.²

(Verse 4.) The *âchârya* called Kuṇḍa[kuṇḍa], Vakra-grîva, Mahâmati, Elâchârya and Gridhrapiṇehha:—these (were) his five (sur)names.

(Verse 5.) Just as pearls in the ocean, there appeared in his (spiritual) race (*anvaya*) certain beautiful sages, who were mines of speeches and endowed with divine splendour.

(Verse 6.) Among these, there was a teacher, who was an ocean of beautiful deeds, which resembled pearls, the chief of ascetics (called) Dharmabhûṣhaṇa, who was distinguished by the title of *Bhaṭṭâraka*.

(Verse 7.) Resplendent is the *Bhaṭṭâraka* Dharmabhûṣhaṇa, whose (only) ornament are virtues; even as a bee, the (whole) sky (enjoys) the perfume of the flower of his fame.

(Verse 8.) The pupil of this sage was the glorious saint Âmarakîrti, a treasury of austerities of unrestrained (power), the foremost of teachers, and full of tranquillity.

(Verse 9.) I worship that Âmarakîrti, who removes darkness, and in whose heart the lamp of knowledge never flickers in consequence of his shutting the door of his eye-lids and suppressing his breath.

(Verse 10.) Let many chiefs of ascetics arise on earth, who are bent (only) on filling their bellies, and whose minds are devoid of knowledge; what is their use in this world, (though they be) endless (in number)? (For) there appears the pupil of Âmarakîrti, the glorious, wise, and dutiful teacher Simhanandin, the head of a school (*gaṇabhîṭ*), who scatters (their) invincible and great pride by his mighty virtues.

¹ On *syâddâda* see *Ind. Ant.* Vol. XIV, p. 21, note 14.

² According to Dr. Aufrecht's *Catalogus Bibliothecæ Bodleianæ*, p. 180, a Jaina MS. of A.D. 1518 contains the following slightly different pedigree of Padmanandin: *Śrī-Mûla-saṃghe Sârasvatī-gachehhe Balât-kîra-gaṇe Śrī-Kuṇḍakundâchâryânvaye Bhaṭṭâraka-Śrī-Padmanandi-devâh*. Here Padmanandin is said to belong to the spiritual race of Kuṇḍakundâchârya, while our inscription (verse 4) gives Kuṇḍakundâchârya as one of the names of Padmanandin himself. According to Mr. Pâthak (*Ind. Ant.* Vol. XIV, p. 15) the correct spelling of Kuṇḍakunda, as the present inscription seems to read, is Kuṇḍakunda. The Têrdâl inscription (*I. c.* p. 25) has Kuṇḍakundâchârya; Professor Wilson (*Essays*, Vol. I, p. 341),—Kuṇḍakundâchârya; and an unpublished inscription at Śrāvapa-Belagoḷa,—Kaṇḍakunda.

(Verse 11.) His (*successor*) in office¹ was the glorious *Bhaṭṭāraka* Dharmabhūsha, who equalled (*his*) glorious teacher, the saint Simhanandin, who resembled a pillar of the palace of the holy religion of Jina, and whose fame (*possessed the splendour of*) the lotus and the moon.

(Verse 12.) (*The successor*) in office of this sage was a lord of sages, (*called*) Vardhamāna, who was a bee at the lotus-feet of the glorious Simhanandin, the chief of ascetics.

(Verse 13.) The pupil of this teacher was the teacher Dharmabhūsha, (*also called*) the glorious Bhaṭṭārakamuni,² who was free from the three thorns.³

(Verse 14.) We praise the feet of Bhaṭṭārakamuni, those unheard-of lotuses, before which the hands of kings (*rāja-karāḥ*) are devoutly folded, (*while the day-lotus closes under the influence of the rays of the moon:—rāja-karāḥ*).

(Line 21.) While thus the succession of teachers continued without interruption:—

(Verse 15.) There was in the race of the Yādava princes the illustrious king Bukka, whose might was boundless, and who was exalted by perfect virtues.

(Verse 16.) From this prince there sprang the lord Harihara, a king who knew all arts (*kalā*),—just as the (*full*) moon, who possesses all digits (*kalā*), was produced from the milk-ocean.

(Verse 17.) While this prince, who has conquered the world by his valour, is (*her*) lord, this earth possesses—ah!—at last a *king* who deserves this title.

(Verse 18.) While this lord of kings, who surpassed all former princes, ruled the earth, whose girdle are the four oceans,—

(Verse 19.) The hereditary minister of him, whose wife was the earth, was the general Chaicha, who was endowed with the three (*regal*) powers.⁴

(Verse 20.) (*His*) second soul in (*state*) secrets (*and his*) third arm on battle-fields,—the illustrious and great general Chaichapa is (*ever*) vigilant in the service of king Hari.

(Verse 21.) The son of this illustrious and brilliant general Chaicha was the general Iruga, who delighted the world.

(Verse 22.) Oh general Iruga! This great fame (*of thine*),—which is not corporeal, because it pervades the whole world, (*but which is at the same time*) corporeal, because it resembles in splendour Śiva and the full-moon,⁵ as it shines in autumn,—says for a long time:—"In this world there is no higher doctrine than the lovely scepticism."⁶

(Verse 23.) The bow of this prince Iruga loudly teaches, as it were, right conduct to the people, as it is of good bamboo (*or of good family*), endowed with a string (*or with virtues*) and a receptacle of arrows (*or a refuge of beggars*), but is bent (*or humble*) and causes the enemies (*or the best*) to bow.

¹ *Paṭṭa*, "a tiara worn as an emblem of dignity," is here used for the dignity itself. It has the same meaning in *Paṭṭāvali*, the title of two lists of Jaina teachers, extracts from which were published by Dr. Klatt in *Ind. Ant.* Vol. XI, pp. 245 ff.

² An earlier *Bhaṭṭāraka* Dharmabhūsha was mentioned in verses 6 and 7, and a *Bhaṭṭāraka* Dharmabhūsha in verse 11.

³ Paṇḍit Lakshmanāchārya of Bangalore informs me that, according to the *Fedāntakūḍamāṇi*, "the three thorns" (*śalya-traya*) are the same as "the three kinds of pain" (*tāpa-traya*), viz., that produced by oneself (*ādhyātmika*), by other beings (*ādhibhautika*) and by the gods (*ādhidivika*).

⁴ See page 35, note 1.

⁵ With *rākā-viṭa* compare *rākā-saśāṅka* in verse 8 of No. 153, below.

⁶ The *anekānta-mata* is the same as the *syādvāda*; see page 158, note 1. What the composer of the inscription wants to express by verse 22, is, that Iruga's fame furnishes a proof of the correctness of the Jaina doctrine of scepticism, as arguments can be adduced for its being not corporeal, as well as for its being corporeal.

(Verse 24.) Prince Irugapa, that moon (*who causes to unfold*) the lotus of the goddess of prosperity of the great empire of king Harihara, he who has reached the highest point of prowess and profundity, the only abode of valour, (*was*) a bee at the lotus-feet of Simha-nandin,¹ the best of saints.

(Line 36.) Hail! In the Śaka year 1307, while the *Krodhana* year was current, on Friday, the second lunar day of the dark half of the month of *Phālguna*;—²

(Verse 25.) There is a district (*vishaya*), Kuntala by name, which is situated in the midst of the vast country (*dharā-maṇḍala*) of Kārṇāṭa, and which resembles the hair (*kuntala*) of the goddess of the earth.

(Verse 26.) In this (*country*) there is a city (*nagara*), named Vijaya, which is resplendent with wonderful jewels, and which exhibits the spectacle of an unexpected moonshine by the multitude of its whitewashed palaces.

(Verse 27.) There the girls play on roads paved with precious stones, stopping by embankments of pearl-sand the water (*poured out*) at donations.

(Verse 28.) In this city the general Iruga caused to be built of fine stones a temple (*chaityālaya*) of the blessed Kunthu,³ the lord of Jinas.

(Line 42.) Let there be prosperity to the religion of Jina!

No. 153. ON A JAINA TEMPLE AT VIJAYANAGARA.

Next to No. 152, this is the oldest dated inscription at Vijayanagara. It is engraved on both sides of the north-west entrance of a ruined Jaina temple, which is situated to the south-west of the temple No. 35 on the *Madras Survey Map*. A careless transcript and paraphrase in the *Asiatic Researches*⁴ has been useful so far as it enabled Mr. R. Sewell to complete the pedigree of the first Vijayanagara dynasty in his *Lists of Antiquities*.⁵

The inscription is written in large and handsome characters, which are, however, considerably obliterated in consequence of the usual coating with chunnam. It records, in Sanskrit, prose and verse, that in the *Parābhava* year, which was current after the expiration of the Śaka year 1348 (line 25), king Devarāja II. built a stone-temple (*chaityālaya* or *chaityāgāra*) of the *Arhat* Pârśvanātha (l. 5) or Pârśva-Jineśvara (l. 27) in a street (*vithi*) of the Pân-supârî Bâzâr (*Kramuka-parṇāpaṇa*, l. 4, or *Parna-pūṅṭhalāpaṇa*, l. 25) at his residence Vijayanagara (l. 4) or Vijayanagarî (l. 6), which belonged to the Kārṇāṭa country (ll. 4 and 6).

The chief value of the inscription consists in the pedigree, which it gives no less than three times,⁶ of the first Vijayanagara dynasty:—

1. Bukka (ll. 1, 9, 24) of the race of Yadu (*Yadu-kula*, l. 8, or *Yādavānvaya*, l. 1).
2. His son, Harihara (II.) (ll. 2, 10, 24), *mahārāja* (l. 2).
3. His son, Devarāja (I.) (ll. 2, 13, 24):
4. His son, Vijaya (ll. 13, 15, 16, 19, 20, 24) or Vîra-Vijaya (l. 2).
5. His son, Devarāja (II.) (ll. 15, 18, 19, 20, 22, 24), Abhinava-Devarāja (ll. 3 f.), or Vîra-Devarāja (l. 16), *mahārāja* (l. 4), *rājādhirāja*, *rājaparamēśvara*, etc. (ll. 3 and 23).

¹ See verse 10, above.

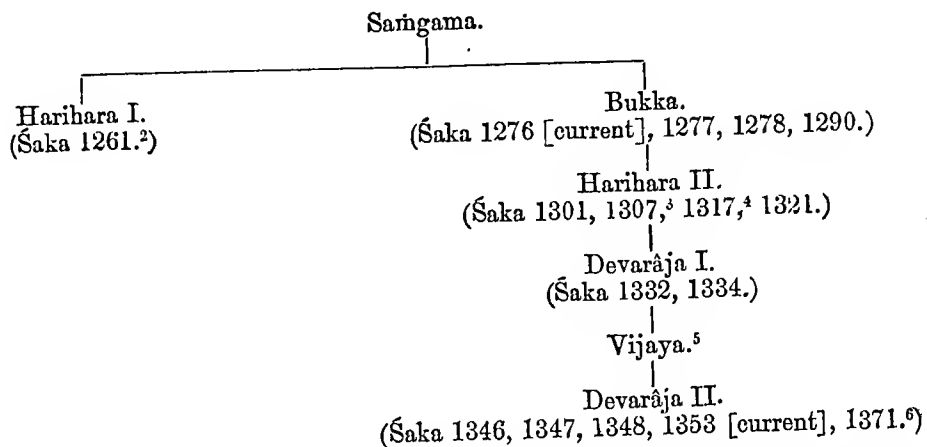
² Kunthu is the name of the seventeenth Tirthakara; see Professor Jacobi's *Jaina Sūtras*, Part I, Index, s. r.

³ Vol. XX, p. 38 and pp. 22 ff.

⁴ Vol. II, p. 244.

⁵ Lines 1 to 4; lines 8 to 15; and line 24, verse 15.

In the subjoined genealogical table of the first or Yādava dynasty of Vijayanagara, the names of the father and of the elder brother of Bukka and those Śaka dates, for which no references are given in the foot-notes, are taken from Mr. Fleet's table of the same dynasty.¹



During the reign of Devarāja II. the city of Vijayanagara was visited by 'Abdu'r-razzâq as an ambassador of Sultân Shâh Rukh of Samarkand, a son of the great Tîmûr. 'Abdu'r-razzâq informs us, that he stayed at Bîjânagar (Vijayanagara), the capital of Deo Râi (Devarāja II.), from the close of *Zu'l-hijja* A.H. 846 = end of April A.D. 1443 to the 12th *Sha'bân* A.H. 847 = 5th December A.D. 1443.⁷ An English translation of his own account of his journey is included in Elliot and Dowson's *History of India*.⁸ Curiously enough, the whole is also incorporated with slight alterations in Galland's translation of the *Thousand and One Nights*, where it forms part of the *Story of Prince Ahmad and the Fairy Part Bânû*. This is one of the twelve doubtful stories, the originals of which are not found in the existing Arabic MSS. of the *Nights*. The late Professor Weil⁹ was of opinion, that they were probably contained in the fourth volume of the Paris MS., which was lost after Galland's death; and two of the missing stories have since been actually recovered by M. Zotenberg.¹⁰ In 'Abdu'r-razzâq's account of Vijayanagara, we possess the dated original, from which part of the *Story of Prince Ahmad* was taken. In the absence of works of reference, I cannot say if this fact,—which furnishes us with a *terminus a quo* for the compilation of that story,—has been noticed before.

According to 'Abdu'r-razzâq,¹¹ Devarāja II. issued the following coins:—I. Gold: (1) *varâha*; (2) *partâb* = $\frac{1}{2}$ *varâha*; (3) *fanam* = $\frac{1}{16}$ *partâb*. II. Silver: *târ* = $\frac{1}{6}$ *fanam*. III. Copper: *jîtal* = $\frac{1}{3}$ *târ*. Pagodas or *varâhas* with the legend श्रीप्रतापदेवराय, which on some

¹ *Jour. Bo. Br. R. A. S.* Vol. XII, p. 339.

² *Indian Antiquary*, Vol. X, p. 63.

³ This is the date of No. 152, above.

⁴ Colebrooke's *Miscellaneous Essays*, Madras, 1872, Vol. II, p. 259.

⁵ Mr. Sewell, *Lists*, Vol. I, p. 207, mentions an inscription of this king, which is dated in Śaka 1340 [expired].

⁶ The four last dates are those of Nos. 56, 153, 54 and 81, respectively, of this volume.

⁷ The Hijra dates are converted into Christian ones according to Dr. Wüstenfeld's *Vergleichungs-Tabellen*, Leipzig, 1854.

⁸ Vol. IV, pp. 95 ff.

⁹ Preface to his German translation, 3rd edition, p. ii.

¹⁰ See Lady Burton's *Arabian Nights*, Vol. VI, p. 248, note 2; Trübner's *Record*, New Series, Vol. IX, p. 65.

¹¹ *L. c.* p. 109.

copies is corrupted into श्रीप्रतापदेवराय, are described by Dr. Bidie,¹ who also figures a pagoda of Bukka.² The name *partāb*, which 'Abdu'r-razzāq attributes to the half pagoda, is probably connected with the surname Pratāpa, which occurs before the names of Vijayanagara kings both on coins and in inscriptions. Dr. Bain of Bangalore possesses a half pagoda³ with the legend श्रीप्रतापदेवराय (*sic*) and of the same type as the corresponding pagoda. Two quarter pagodas in my cabinet have on the obverse an elephant which faces the left, and on the reverse the legend श्रीदेवराय. No *fanam* or silver coin with Devarāja's name has been hitherto discovered. Copper coins of Devarāja are very common in the South-Indian *bāzārs*. They have on the obverse a bull or an elephant, and on the reverse the legends श्रीदेवराय, प्रतापदेवराय, रायगजगंडभेरुंड, or श्रीनीलकंठ.⁴

TEXT.

A. To the left of the entrance.

- [1.] शुभमस्तु ॥ श्रीमत्परमगंभीरस्याद्वादामोघलांथनं⁵ [I*] जीयात्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१*]
श्रीमद्यादवान्वयार्णवपूर्व⁶चंद्रस्य [I] श्रीबुक्कपृथ्वीभुजः पुण्य[परिपा]-
- [2.] कपरिणतमूर्तेस्तत्कीर्त्तेर्हरिहरमहाराजस्य पर्यायावताराद्दीरादेवराजनरेश्वरादेवराजादिव विजयश्रीवीर-
विजयवृत्ति⁷संजातस्त-
- [3.] स्माद्रोहणाद्रेरिव महामाणिक्यकांडो नीतिप्रतापस्थिरीकृतसाम्राज्यसिंहासनः । राजाधिराजराजपरमेश्वरा-
दिविरुदविख्यातो गुणनिधिरभि-
- [4.] नवदेवराजमहाराजो निजाज्ञापरिपालितकर्त्ता⁸देशमध्यवर्त्तिनः स्वावासभूतविजयनगरस्य क्रमुकपत्तना⁹-
पणवीथ्यामाचंद्रतारमात्मकी-
- [5.] तिधर्मप्रवृत्तये । सकलज्ञानसाम्राज्यविराजमानस्य स्याद्वादविद्याप्रकटन¹⁰पटीयसः पार्श्वनाथस्यार्हतः
शिलामयं चैत्यालयमचीकरत् [II*]
- [6.] देशः कर्णाटनामाभूदावातः सर्वसंपदां । विडंबयति यः स्वर्गं पुरोडाशाशनाश्रयं ॥ [२*] विजय-
नगरीति तस्मिन्न[ग]री नगरीति-
- [7.] रम्यहर्म्यास्ते । नगरिषु¹¹ नगरी यस्या न गरीयस्येव गुरुभिरैश्वर्यैः ॥ [३*] कनकोज्वलसालरश्मिजालैः
परिखानुप्रतिविंवितैरलं य[I]
- [8.] वसुधेव विभाति वाडवार्चिर्दृतरत्नाकरमेखलापरीता ॥ ॥ श्रीमानुद्धामधामा यदुकुलतिलकस्तारसौंदर्य-
सीमा धीमात्रामा-

¹ *J. As. Soc. Bengal*, Vol. LI, pp. 43 f., No. 11. The legend of No. 10a (Elliot's No. 99) is not श्रीप्रतापदेवराय, but श्रीप्रतापच्युतराय; Elliot's No. 98 reads श्रीप्रतापच्युतराय (*sic*).

² *Ibid.* p. 42, No. 9.

³ A half pagoda, which reads श्रीप्रतापहरिहर and probably refers to Harihara II., is figured in Sir W. Elliot's *Coins of Southern India*, Plate iii, Nos. 96 and 97.

⁴ That the coins, which bear the two last-mentioned legends, belong to Devarāja, may be concluded from his Kanarese or Nāgari initial दे, which is engraved on the obverse.

⁵ Read 'लाञ्छनम्'.

⁶ Read 'यार्णवपूर्ण'.

⁷ Read 'वृत्ति'.

⁸ Read 'कर्णाट'.

⁹ Read 'पत्तना'.

¹⁰ The ट of प्रकटन is engraved over the line.

¹¹ As this inscription makes scarcely any distinction between the secondary forms of *i* and *f*, this word might as well be नगरीषु. I have adopted the reading नगरिषु for the sake of the metre, though the form नगरि is not found in the dictionaries.

- [9.] भिरामाकृतिरवनितले भाति भाग्यात्तभूमा [१*] विक्रांत्याक्रांतदिको विमतधरणिभृत्पंकजश्रेणिविक्रः (१)
क्षोण्यां जागर्त्ति बुक्कक्षितिपति-
- [10.] ररिभूच्छिर^१श्छित्पत्कः ॥ [४*] तत्प्राप्तात्मावतार स्फुरति हरिहरक्षमापतिज्ञातसारो दारिद्र्यस्फारवा-
राकरतरणविधौ विष्फुरत्कर्त्तृधारः । भू-
- [11.] दानस्वर्त्त^२दानानुकृतपरशुघृत्पद्मिनीबन्धुसूनु स्फाराकूपारतीरावळिनिहितजयस्तंभविन्यस्तकीर्त्तिः ॥ [९*]
तेनाजन्यरिराजतल्लजशिर-
- [12.] स्तोमस्फुरच्छेखरप्रत्युप्तोपलदीपिकापरिणमत्पादाब्जनीराजनः । विद्वत्कैरवमंडलीहिमकरो [वि]ख्यातवी-
र्यारकरः^३ श्रेयान्वीरर-
- [13.] मास्वयंतवरः श्रीदेवराजेश्वरः ॥ [६*] तज्जन्मास्मिन्वदान्यो ज[ग]ति विजयते पुण्यचारित्रमांन्यो
दानध्वस्तार्त्थिदैन्यो विजयनरपतिः खं-
- [14.] छितारा[ति]सैन्यः । प्रत्युद्यजैत्रयात्रासमसमयसमुद्रूतकेतुप्रसूत[स्फा]य[द्वा]त्योपहत्याप्रतिहतविमतौघप्रताप-
प्रदीपः ॥ [७*]

B. To the right of the entrance.

- [15.] तस्मादस्माज्जिता^४त्माजनि जगति यथा जंभजेतुर्जयंतो राजा श्रीदेवराजो विजयनृपतिवाराशिराका-
शशांकः । कोपाटोपप्रवृत्तप्रवलरुणमिलद्विप्रतीपक्ष-
- [16.] मापप्राणश्रेणीनभस्त्रिवहकवलनव्यग्रवह्नेरग्रेन्द्रः ॥ [८*] वीरश्रीदेवराजो विजयनृपतपस्सारसंजात-
मूर्त्तिर्बर्त्ता भूमेर्विभाति प्रणतरिपुततेरात्तिजातस्य हर्त्ता ।
- [17.] क्रूरक्रोधेद्धयुद्धोद्धुरकरटिघटाकर्णशूर्पप्रसर्पद्वातत्रातोपघातप्रतिहतविमतादभ्रधुत्य^५भ्रसंघः ॥ [९*]
यद्धाटीघोरघोटीखुरदलितधारेणुभिर्वीर्यवहेर्द्ध-
- [18.] म[स्तो]मायमानैः प्रतिनृपतिगणस्त्रीदृशः साशुधाराः । प्रोद्यद्दर्पप्रभूतप्रतिभटसुभटास्फोटनाटोपजाप्र-
द्रोपोत्कर्षाधकारद्युमणिरुदयते देवराजेश्वरोयं ॥ [१०*]
- [19.] विश्वस्मिन्विजयक्षितीश^६जनुषः श्रीदेवराजेशितुर्द्धक्ष्मीं कीर्त्तिसितांबुजं कलयते शौर्याख्यसूय्योदयात् ।
आशा यत्र पलाशतामुपगताः
- [20.] स्वर्णाचलः कर्णिका भृंगा दिक्षु मतंगजा जलधयो मारंदविंदूत्कराः ॥ [११*] विख्याते विजयात्मजे
वितरति श्रीदेवराजेश्वरे कर्णस्याजनि व-
- [21.] र्णना विगलिता वाच्या दधीच्यादयः । मेघानामपि मोघता परिणता चिंता न चिंताम[णे]ः स्वल्पाः
कल्पमहीरुहाः प्रथयते स्वर्णैचिकी नीचतां ॥ [१२*]
- [22.] सोयं कीर्त्तिसरस्वतीवसुमतीवाणीवधूभिस्समं अव्यो दीव्यति देवराजनृपतिर्भूदेवदिव्यहुमः । यश्शौरि-
र्वलियाचनाविरहितश्रंद्रः कळ-
- [23.] कोज्झितः शक्रस्सत्यमगोत्रभिद्दिनकरश्चासत्पथोच्छंधनः ॥ [१३*] मदनमनोहरमूर्त्तिः महिळाजनमान-
सारसंहरणः । राजाधिराजराजादिमपदपरमेश्वरादिनि-
- [24.] जविरुदः ॥ [१४*] शक्तौ बुक्कमहीपालो दाने हरिहरेश्वरः । शौर्य्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः ॥
[१५*] सोयं श्रीदेवराजेशो विद्याविनयविश्रुतः । प्रा-

^१ Read °भृच्छिर°.

^२ Read °त्कर्ण°.

^३ Read °स्वर्ण°.

^४ Read घृ or भृ.

^५ Read तस्मादस्मिज्जिता°.

^६ Read °धृत्य°.

^७ The ती of क्षितीश is engraved over the line.

- [25.] गुक्तपुरवीथ्यंतः पर्णपूगीफलापणे ॥ [१६*] शाकेवदे प्रमिते याते वसुसिधुगुणेंदुभिः । पराभवावदे
कार्तिक्यां धर्मकीर्त्तिप्रवृत्तये ॥ [१७*] स्या-
- [26.] द्वादमतसमर्त्य[न]खर्वितदुर्व्वदिगर्व्ववाग्वितते[ः] । अष्टादशदोषमहामदगजनिकुसुमहितमृगराजः ॥
[१८*] भव्यांभोरुहभानोरिंद्रादिसु-
- [27.] रेंद्रद्वंद्वस्य । मुक्तिवधूप्रियभर्तुः श्रीपार्श्वजि[ने]श्वरस्य करुणाब्धेः ॥ [१९*] भव्यपरितोषहेतुं
शिलामयं सेतुमखिलधर्मस्य । चैत्यागारमचीकर-
- [28.] दाधरणिद्युमणिहिमकरस्थैर्य्य ॥ [२०*]

TRANSLATION.

Let there be prosperity! (*Verse 1.*) May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism, be victorious! ¹

(*Line 1.*) The victorious and illustrious prince Vira-Vijaya sprang from the brave prince Devarāja (I.), who resembled the king of the gods and who was descended in his turn from the glorious mahārāja Harihara (II.), whose body was produced by the results of the good deeds of the illustrious king Bukka, who, just as the full-moon from the ocean, (rose) from the illustrious Yādava race (*Yādavānvaya*). The virtuous mahārāja Abhinava-Devarāja (*i.e.*, the young Devarāja, or Devarāja II.),—(*who sprang*) from this (*Vira-Vijaya*), just as a heap of large rubies from the Rohāṇa mountain,² who made the throne of his empire firm by polity and valour, and who was known by the surnames of *rājādhirāja*, *rājaparamēśvara*, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (*chaityālaya*) of stone to be built to the Arhat Pârśvanātha,—who rules over the empire of all knowledge, and who well knew how to proclaim the doctrine of scepticism (*syādvāda-vidyā* ³),—in a street of the Pân-supârî Bâzâr (*Kramuka-parṇāpana*) at his (*the king's*) residence Vijayanagara, that was situated in the midst of (*the country called*) Karnāṭa-deśa, which was protected by his orders.

(*Verse 2.*) There was a country (*deśa*), Karnāṭa by name, which was the abode of all wealth, and which equalled heaven, the seat of the gods.⁴

(*Verse 3.*) In this (*country*) there is a city, called Vijayanagarî, whose lovely palaces are as high as mountains, and than which none among the cities is more important in great power.

(*Line 7.*) Through the mass of the rays, (*which issue from*) its golden walls, and which are reflected in the water of its moat, this (*city*) closely resembles the earth, that is surrounded by the girdle of the ocean, which is encircled by the lustre of the submarine fire (*bādāba* ⁵).

(*Verse 4.*) The illustrious, brilliant and wise king Bukka,—who is the ornament of the race of Yadu (*Yadu-kula*), who has reached the highest point of power and beauty, whose

¹ This verse is identical with verse 2 of No. 152.

² This is the Adam's Peak in Ceylon.

³ See page 158, note 1, and compare *syādvāda-mata* in lines 25 f. of the present inscription.

⁴ With *puroḍāśana*, "an eater of the sacrificial cake," "a god," compare the synonym *puroḍāśabhuj* in the *Śiṣupālavadha*, sarga ii, verse 106.

⁵ The same spelling of the word is found in the Kanarese and Telugu dictionaries. Dr. Gundert's *Malayālam Dictionary* has *baḷavāgni* and *raḍavāgni*, Winslow's *Tamil Dictionary* பாடலம், பாடலம் and பாடலம்.

appearance is as lovely as that of Râma, who has acquired wealth by his good fortune, who has subdued (*all*) quarters by his valour, (*who crushes*) the crowd of rival kings, just as a young elephant¹ a group of lotuses, and whose arrows split the heads of the kings of his enemies,—shines on earth (*and*) watches over it.

(*Verse 5.*) Resplendent is his son, king Harihara (II.), whose strength is well-known, (*who has proved*) a splendid helmsman in crossing the great ocean of poverty, who has equalled the bearer of the axe² by his gifts of land and the son of the sun³ by his gifts of gold, and who has deposited his fame in pillars of victory (*jayastambha*), which he erected in an uninterrupted line on the shore of the great ocean.

(*Verse 6.*) From him sprang the most excellent and illustrious lord Devarâja (I.), the worship (*nirâjana*) of whose lotus-feet was performed with a lamp, (*that consisted of*) the precious stones, which were set in the glittering diadems on the multitude of the heads of the excellent⁴ kings of his enemies⁵; (*who gladdened*) the learned, just as the moon the night-lotuses; who was a mine of well-known prowess; and who was voluntarily chosen as husband by (*Lakshmi*) the mistress of heroes.

(*Verse 7.*) Victorious in this world is his son, the liberal prince Vijaya, who is to be respected on account of his pious deeds, who has put an end to the distress of beggars by his gifts, who has crushed the armies of his foes, and the light of the courage of whose numerous enemies was extinguished by the (*mere*) touch of the violent⁶ wind, that was produced by his banners, which were raised (*or*: by the comet, which rose) at the very moment of the starting of his victorious expeditions.

(*Verse 8.*) Just as Jayanta from (*Indra*) the conqueror of (*the demon*) Jambha, and just as the full-moon from the ocean, there was born in this world from that prince Vijaya the passionless and illustrious king Devarâja (II.), whose sword was engaged in destroying numbers of lives,—just as the king of serpents is engaged in swallowing masses of wind,—⁷ of rival kings, who met (*him*) in mighty battles, which were fought with excessive fury.

(*Verse 9.*) Resplendent is the lord of the earth, the illustrious Vira-Devarâja (II.), whose body was produced by the power of the austerities of prince Vijaya; who removed the great distress of the crowd of his prostrated enemies (*by pardoning them*); and whose enemies' great fortitude,—as a mass of clouds,—was scattered by the (*mere*) touch of the violent wind, that was produced by (*the flapping of*) the ears,—which resembled winnowing-baskets,—of the troop of his elephants, who were longing for battles, that raged with fierce fury.

(*Verse 10.*) (*Ever*) rising is this lord Devarâja (II.), the eyes of the wives of the crowd of whose rival kings are filled with showers of tears,—as if it were by the dense smoke of the fire of (*his*) prowess,—by the dust, (*which rises from*) the earth, that is split by the hoofs of his steeds, which are terrible in their attack; and who, just as the sun (*dispels*) darkness,

¹ *Vikka*, "an elephant twenty years old" (Sanderson's *Canarese Dictionary*), "a young elephant" (Brown's *Telugu Dictionary*).

² *I.e.*, Paraśurâma, who gave the earth to Kaśyapa.

³ *I.e.*, Karṇa, the son of Sūrya by Kuntī.

⁴ The word *tallaja*, which is mentioned in the *Amarakośa* and in the Kanarese and Telugu dictionaries, has not yet been met with in Sanskrit literature.

⁵ *I.e.*, in the case of Devarâja I., the jewels on the bowing heads of conquered kings did the duty of the lamp, which is waved before an idol in the *nirâjana* (also called *ârâtrika*) ceremony.

⁶ The root *spḥāy* is here used in the *parasmaipada*, though the *Dhātupāṭha* enumerates it among the *anuddātta*.

⁷ The snakes are supposed to subsist on wind and are therefore called *pavandśanāḥ*, "the eaters of wind."

(*subduces*) the excessive anger,—which is indefatigable in bold challenges,—¹ of many brave and daring warriors of the opposite party.

(*Verse 11.*) In consequence of the rising of the sun, which is called the prowess of the illustrious lord Devarâja (II.), the son of king Vijaya, there spreads its splendour over the whole world the white lotus-flower of his fame, in which the points of the compass are the petals, the golden mountain (*Meru*) the seed-vessel,² the elephants of the quarters the bees, and the oceans so many drops of honey.³

(*Verse 12.*) Since the famous and illustrious lord Devarâja (II.), the son of Vijaya, is making gifts, the praise of Karṇa has ceased; Dadhichi⁴ and others are worthy of blame; even the clouds (*megha*) have turned useless (*mogha*); nobody thinks of the thinking-jewel (*chintāmaṇi*); the *kalpa*-trees appear very small (*alpa*); and the heavenly eow (*naichikī*) confesses her inferiority (*ntehatā*).

(*Verse 13.*) This excellent prince Devarâja (II.), (*who resembles*) the tree of heaven (*by his liberality*) to Brāhmanas, is sporting with his queens, (*viz.*) the river of (*his*) fame, the earth and the goddess of speech. Verily, he resembles Śauri (*Vishnu*), but has not to beg for his revenue (*bali*), (*while Vishnu in his dwarf-incarnation begged land from Bali*); he resembles the moon, but is spotless; he resembles Śakra (*Indra*), but does not destroy families (*gotra*), (*while Indra split the mountains:—gotra*);⁵ and he resembles the sun, but never transgresses the right course, (*while the sun daily changes his course in the sky*).

(*Verse 14.*) His form is as lovely as that of Cupid, and he overcomes the great pride of women. His own surnames (*biruda*) are *rājādhirāja*, *rājaparamēśvara*,⁶ etc.

(*Verse 15.*) In power, he resembles king Bukka, in liberality—the lord Harihara (II.), in prowess—the illustrious lord Devarâja (I.), and in wisdom—king Vijaya.⁷

(*Verses 16 to 20.*) This illustrious lord Devarâja (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city,⁸ in the Pân-supârî Bâzâr (*Pârṇa-pūṭīphalāpaṇa*), when the Śāka year measured by the Vasus (8), the oceans (4), the qualities (3) and the moon (1) had passed, in the (*cyclic*) year *Parābhava*, on *Kārttikī* (*i.e.*, on the day of the full-moon in the month of *Kārttika*), in order to propagate (*his*) merit and fame, a temple (*chaityāgāra*) of stone, which gives delight to the good, which is a bridge for (*his*) whole merit, and which shall last as long as the earth,

¹ The technical meaning of *āṣphoṭana* is: "striking the upper part of the left arm, the lower part of which is folded over the chest, with the right hand, as a sign of defiance." This is even now done by wrestlers.

² *Karṇikāchala*, "the mountain of the seed-vessel," is one of the names of Meru; *Svarṇāchala* is a synonym of *Hemādri*, "the golden mountain," another name of Meru.

³ *Māranda*, an adjective from *maranda*, is not found in the dictionaries and seems to be formed by the composer of the inscription, in order to satisfy the exigencies of the metre.

⁴ According to the *Mahābhārata*, Dadhicha (*alias* Dadhichi) gave up his bones, from which a thunderbolt was formed to kill Vritra; see Bühtlingk and Roth's *Sanskrit Dictionary*, s. v.

⁵ The same play on the two meanings of *gotrabhid* occurs in Kalhana's *Rājataranginī*, taraṅga i, verse 92.

⁶ राजादिमपदपरमेश्वर means literally: "(a compound ending in) paramēśvara, the first member of which is rājan." Similar 'pectical' expressions are धनुरुपपदो वेदः in the *Kirātārjunīya*, sarga xviii, verse 44; देवपूर्वो गिरिः in the *Meghadūta*, verse 42; दशपूर्वरयः and राजोपपदं निशान्तम् in the *Raghuvamśa*, sarga viii, verse 29, and sarga xvi, verse 40.

⁷ This verse contains the names of the predecessors of Devarâja II. in chronological order, and may thus be considered as a third copy of the pedigree, which was given twice before, once in prose (lines 1 to 4) and once in verse (lines 8 to 15.)

⁸ *Viz.*, Vijayanagarī; see verse 3.

the sun and the moon, to the blessed Pârśva, the lord of Jinas, who has maimed the arrogant bombast of evil-speakers by establishing the doctrine of scepticism (*syādvāda-mata*), who is celebrated as a lion to the herd of extremely furious elephants:—the eighteen sins (*dosha*), who is a sun, (*which gladdens*) the good, like lotuses, who is to be praised by Indra and all other lords of the gods, who is the beloved husband of the goddess of salvation, and who is an ocean of mercy.

No. 154. A ROCK-INSCRIPTION AT THE FORT OF GUTTI.

This inscription is engraved on a rock not far from the summit of the fort of Gutti (*Gooty*) in the Anantapur District¹ and consists of one verse in the *Sragdharā* metre. At the time of the inscription, the fort of Gutti (*Gutti-durga*) belonged to king Bukka. By this, the well-known king of the first dynasty of Vijayanagara, whose inscriptions range between Śaka 1276 [current] and 1290 [expired],² seems to be meant.

Besides the subjoined inscription, the fort of Gutti bears three very rough rock-inscriptions in Kanarese of Tribhuvanamalladeva, *i.e.*, of the Western Chālukya king Vikramāditya VI., surnamed Tribhuvanamalla. The dates of two of them, which I succeeded in making out, are recorded in the new era started by Vikramāditya VI., the *Chālukya-Vikrama-varsha*, which, according to Mr. Fleet,³ began with the king's accession in Śaka 997 [expired]. The two inscriptions are dated in the 46th and 47th years, which corresponded to the cyclic years *Plava* and *Śubhakṛit*, *i.e.*, Śaka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

TEXT.

- [1.] श्री [॥*] दुर्गाणां सार्वभौमो धरणीतलमहा-
- [2.] राज्यचक्रस्य नाभिः श्रीवृक्षोणीभर्तुर्जग-
- [3.] दवनकुते⁴ विष्णुमूर्त्यंतरस्य [१*] लक्ष्मीनाथ-
- [4.] स्य संपद्गुरुकरणचणो दक्षिणावर्त्त-
- [5.] शंखः प्राचीनः पांचजन्यो जय-
- [6.] ति गिरिवरो गुत्तिदुर्गाभिधानः [॥*]

TRANSLATION.

Prosperity! Victorious is the king of forts, the best of mountains, Gutti-durga by name! (*This mountain is*) the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortune, who is another form (*assumed by*) Vishṇu for protecting the world, (*and it is his*) ancient auspicious⁵ conch-shell with convolutions from left to right (*dakṣiṇāvarta-śaṅkha*),—⁶ (*and thus resembles*) the centre of the discus of (*Vishṇu*) the lord of Lakshmi, and his conch-shell *Pāñchajanya*.

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 115.

² See page 161, above.

³ *Ind. Ant.* Vol. VIII, pp. 187 ff.

⁴ Read ०कृते.

⁵ Literally: "which is known to increase prosperity."

⁶ According to Pramadādāsa Mitra's translation of the *Sāhityadarpaṇa*, p. 98, note, "such a conch-shell is believed to ensure prosperity to the house in which it remains." In the present inscription, the simile seems to have been suggested by the shape of the mountain, and by the windings of the road which leads up to the fort.

No. 155. AN INSCRIPTION OF KULOTTUNGA-CHOĻA AT CHIDAMBARAM.

The subjoined Grantha inscription is engraved on the outside of the east wall of the innermost *prākāra* of the great temple at Chidambaram in the South Arcot District. It consists of two verses in the *Sragdharā* metre, each of which eulogises the victories of Kulottunga-ChoĻa over the five Pāṇḍyas. The first verse further states, that the king burnt the fort of Korgāra (*Korgāra-durga*) and defeated the KeraĻas. Korgāra is probably a Sanskritised form of Korkai in the Tinnevely District, the ancient capital of the Pāṇḍyas.¹ The second verse records, that Kulottunga-ChoĻa placed a pillar of victory on the Sahyādri mountain, i.e., the Western Ghāṭs. This he must have done after his conquest of the KeraĻas, which is mentioned in the first verse.

According to a grant published by Mr. Fleet,² Kulottunga-ChoĻa-deva was the name of two of the Eastern Chalukyan successors of the ChoĻa kings. Of the first of these, who was also called Rājendra-ChoĻa and ruled from Śaka 985 to 1034, the Chellūr grant reports that he conquered the Kerala and Pāṇḍya countries.³ From an unpublished Chidambaram inscription⁴ it appears, that the surname Kulottunga-ChoĻa-deva was also borne by the maternal grandfather of the last-mentioned king, the ChoĻa king Rājendra-ChoĻa-deva, among whose conquests we find both the Kerala and Pāṇḍya countries.⁵ Consequently, it is impossible to say to which Kulottunga-ChoĻa the subjoined inscription has to be referred.⁶

TEXT.

- [1.] स्वस्ति श्री ॥ पाण्ड्यान्दण्डेन जित्वा प्रचुरशरमुचा पञ्च पञ्चाननश्रीः दग्ध्वा कोर्गारदुर्गन्तृणमिव स यथा
[2.] स्वाण्डवम् पाण्डुसूनुः [1*] पिप्पू तत् केरळानाम् बलमतिबलम् श्रीकुलोत्तुंगचोळश्रके शक्रप्रतापस्त्रिभु-
वनविजयस्तम्भमम्भोधितीरे [॥ १*]
[3.] पुण्ये सहाद्रिः^७ त्रिभुवनविजयस्तम्भमम्भोधिपारे स्वच्छन्दम् पारसीनान्तरुणयुवतिभिर्गीयते यस्य
कीर्त्तिः [1*]
[4.] स श्रीमानस्तशत्रुः^८ प्रबलबलभरैः पञ्च पाण्ड्यान्विजित्य क्षुभ्यत् क्षमापालचक्रम् सविधिकमकरोच्छ्रीकुलो-
त्तुंगचोळः ॥ [२*]

TRANSLATION.

Hail! Prosperity! (*Verse 1.*) Having defeated the five Pāṇḍyas by an army, which discharged numerous arrows, having burnt, like straw, the fort of Korgāra, just as (*Arjuna*) the son of Pāṇḍu burnt the Khāṇḍava (*forest*),¹⁰ and having crushed the extremely dense army of the KeraĻas,—the illustrious Kulottunga-ChoĻa, who resembled Siva in

¹ For references on Korkai, see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 312.

² *Ind. Ant.* Vol. XIV, p. 55.

³ See No. 39, verse 10, p. 59, above.

⁴ See paragraph 5 of my *Progress Report for February, March and April 1888*, Madras G.O., 27th July 1888, No. 745, Public.

⁵ See p. 97, above.

⁶ This remark applies also to the various kings of the same name, who are mentioned in other inscriptions of this volume. These are:—Kulottunga-ChoĻa-deva in No. 86; Ko-Rājakesarivarman, *alias* Kulottunga-ChoĻa-deva in Nos. 89, 96 and 130; and Kōneri Men-kōṇḍa Kulottunga-ChoĻa-deva in No. 132.

⁷ The *anusāra* is obliterated.

⁸ Read सहाद्रिः.

⁹ शत्रुः seems to be corrected from शक्रः.

¹⁰ Compare No. 39, verse 3, p. 57, above.

splendour and Indra in might, placed a pillar (*commemorative of his*) conquest of the three worlds on the shore of the ocean.

(Verse 2.) (*Having placed*¹) a pillar (*commemorative of his*) conquest of the three worlds on the sacred peak of the Sahyâdri (*mountain*), and having defeated the five Pândyas by masses of powerful armies,—the illustrious Kulottunga-Chôla, whose fame is voluntarily sung by the tender women of the Pârasis,² and who has driven away his enemies, made the trembling crowd of kings subject to his orders.³

POSTSCRIPT.

A lately discovered inscription of the Bilvanâthesvara Temple at Tiruvallam in the North Arcot District contains the following important date:—

கொராஜராஜகேவரிவழிற்சுரு⁴ யாண்டு எ ஆவது இவ்வாட்டை
அயப்பசித்திங்கள் பெளஷோலியும் இரோவதியும் பெற்ற விஷுவில்⁵ வெரோமுமணத்தி-
னன்று ; “in the 7th year (*of the reign*) of Ko-Râjarâjakesarivarman,
on the day of an eclipse of the moon at the equinox, which corresponded to (*the nakshatra*)
Revati and to a full-moon (*in*) the month of *Aippasi* in this (*above-mentioned*) year.”

Mr. Fleet, to whom I submitted this date for favour of calculation, kindly informed me by return of post on the 18th January 1890, that the date of the inscription is the 26th September A.D. 1010 (Śaka 933 current), when there *was* an eclipse of the moon in *Aippasi* on the day of the equinox and the *Revati nakshatra*. This result falls within the probable period, which I have assigned to the Chôla king Ko-Râjakesarivarman, *alias* Râja-râja-deva,⁷ and fixes Śaka 927 current = A.D. 1004-5 as the first year of his reign. His latest known date,—the 29th year of his reign,—⁸ corresponds to Śaka 955 current = A.D. 1032-33.

¹ One would expect a gerund conveying this meaning instead of *ambodhipâre*, which seems to have crept into the text through the influence of *ambodhitire* in verse 1.

² The composer of the inscription mentions the Persians (Tamil பரசி, Sanskrit पारसीक) merely as the representatives of the most distant nations which were known to him.

³ *Savidhika* seems to be used in the sense of *ājñāvidhaya*.

⁴ Read வலி-கிக்கு.

⁵ Read பௌண-ல்.

⁶ Read விஷுவத்திலு.

⁷ See pp. 51 f., 63 f. and 112, above.

⁸ See paragraphs 4 and 9 of my *Progress Report for July, August and September 1888*, Madras G.O., 7th November 1888, No. 1050, Public.

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¹ The numbers refer to pages. Abbreviations:— *br.* = brâhmana; *ch* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *te.* = temple *vi.* = village or town.

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¹ Compare ஆணிச்சோவை, "a string of gold pins for testing the quality of gold;" Winslow's Tamil Dictionary.
² See now Ind. Ant. Vol. XVIII, pp. 161 f., and Mr. Fleet's note 1.

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¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187; Vol. II, p. 265.

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 nilam, *wet land*, 104.
 Nilamaṅgai-nāchchiyār, the *goddess of the earth*, 126.
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¹ This is identical with "Nīvalūr-nāḍu," *Chingleput Manual*, p. 438.

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 Paraśurāma, 99, 165.
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 Paṭṭavardhini-vaṁśa, 38, 43.
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 Raghuvarṇa, *quoted*, 166.
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- sabhā, *an assembly*, 117, 130, 140; *see mahāsabhā*.
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 Śāluva, 'the hawk,' *a bird*, 86, 131.
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 Śāluva-śāluva, *a bird*, 132.
 śalya-traya, 'the three thorns,' 159.
 Śamaṅginellūr, *vi.*, 74.
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 Saṅgama, *Vijayanagara k.*, 161.
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 Śāṇḍima (Śāntimat ?), *island*, 99.
 Śaṅgu-kōṭṭam, *co.* (?), 99.
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 Śemmaṇṇpākkam, *s.a.* Śembākkam, 130.
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 Śriraṅga-nāyaka, *te.*, 66, 138.
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¹ See the *Chingaleput Manual*, p. 433. "Tammanur" is found on the map, 7 miles south-east of Little Kāñchīpuram.
² Compare Tātabikkī, *Ind. Ant.* Vol. XII, p. 249.

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 Trikalīṅga, *co.*, 46.
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¹ See the *Chingleput Manual*, p. 438. "Uttukadu," i.e., Ūrukkaḍu, is entered on the map, 7 miles east of Little Kāñchi-puram.

² See now *Ind. Ant.* Vol. XVIII, pp. 161 and 175.

- vannâr, washermen, 82, (108).
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CORRIGENDA.

- Page 31, note 2, last line, for अयनादौ read अयनादौ.
- " 48, text line 19, after संवत्सरान् insert the numeral ².
- " 57, " " 101, after वैष्णवपुंगवैन insert the numeral ².
- " 68, No. 12, line 2, for Śi[ri]davûr read Śi[ru]davûr, and add the following note :—This is identical with "Sirudavur," which is entered 5 miles north of the Seven Pagodas on the map prefixed to Mr. Crole's *Chingleput Manual*.
- " 68, No. 42, line 3, after our lord insert (Emberumân, i.e., Vishnu).
- " " " " text lines 4 f., join எம்பெருமானாகு.
- " " " " " 5 f., for சி[றி]தவூரந read சி[று]தவூரந.
- " " " " " 10 f., for வாக்காலு read வா[ம்]க்காலு.
- " 69, Translation, line 2, for Śi[ri]davûr read Śi[ru]davûr.
- " 97, line 9, for Northern and Southern read Southern and Northern.
- " 99, lines 7 f. from bottom, for Perumbânappâdi, (alias) Karaivari-malliyûr, read Karaivari Malliyûr (in) Perumbânappâdi.
- " 108, No. 78, Translation, line 6, for Âjivakas read Âjivikas.
- " 110, Translation, line 4, for [Sa]lavaipparru read [Śa]lavaipparru.
- " " No. 81, line 2, for Saka read Śaka.
- " 116, " 85, Text, line 2, for விதப்பெடு read விதப்பெடு.
- " 117, Translation, line 2, for Virappedu-nâdu read Virpêdu-nâdu.
- " " instead of note ² read :—" Virpêdu-nâdu " occurs in the list of *kôttas* and *nâdus*, which is appended to the *Chingleput Manual*, p. 439.
- " 120, Translation, line 14, for the southern frontier (?) read the southern bank of the (Pâlâr ?) river.
- " " No. 87, line 2, for Kopannaṅga! read Koppannaṅga!.
- " 134, line 6, for Kollaram(?) read Kollâpuram (i.e., Kolhâpur), and add the following note. The correct reading கொல்லாபுரத்து for கொ[ல்]லா[த்து] (line 6 of the text) is supplied by a recently discovered inscription of Râjendra-deva at Tiruvallam in the North Arcot District. The same inscription reads திரு மருவிய instead of [திருமகள் விரும்ப] in line 1.
- " 156, lines 2 and 3. As Dharmabhûshana I. was not the immediate successor, but belonged to the spiritual lineage of Padmanandin, the vertical line between both names must be replaced by a dotted line.

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